



Class BS1440

Book W5

Office



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Office

1632. Wither.
B. 10. 2. Psalms. English. Paraphrases.
THE
PSALMES of DAVID

Translated
Into LYRICK-VERSE, according
to the scope, of the ORIGINAL.

And
*Illustrated, with a Short Argument,
and a breife Prayer, or Medita-
tion; before, & after, every
Psalme.*

By
GEORGE WITHER.



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To the MAIESTIE of the
most Virtuouſ and high-
borne Princeſſe

ELIZABETH

PRINCESSE of Great Britaine ,
QUEENE of Bohemia , COUNTEſſE
of the Palatinate of the Rhyne &c.

Moſt excellent Princeſſe

B May ſaile in Vulger Titles ;
But, in my valuation of your
heroical Virtues , I cannot be
deceaved. Therfor, I am the leſſ
curious in common Attri-
butes. For, theſe Accōpliſh-
ments , which in my repute , are your greateſt
glorie , are well manifeſt in that , which is
the greateſt temporall honour ; even in thoſe
Virtues , which have conquered a Kingdome
for you, in the hart of many millions of people:
And procured you thouſands of affectionate ſer-
uants (who neuer ſawe your Maieſtie) Not
only in your owne Territories, and in the Do-
minions of your Freinds ; But , in the Citties

3 Kingdomes of your Enimies also: And, they who are unwilling to confesse this, to give you honour; have honored you, in discovering it by their envy.

Among those, who are in Affection, your Ma.^{ties} loyall servants, I am one: and, in my owne Country, great multitudes have tooke notice of a speciall Obligation, which I had, above many others, to honor & serve you. For, I do hereby most humbly, & thanckfully acknowledge; that, when my over-forward Muse first flutterd out of her neast, Shee obtained the preservation of her endangered Libertie, by your gracious favour: and perhaps, escaped also, thereby, that Pinioninge, which would have marred her flieng forth, for ever after.

Which extraordinary Clemencie (in so great a Princeesse, to a person so undeserving) did not only much magnify your noblenes, in the opinion of others; but so chayned my hart also, to the love of your princely Goodnes; that (although I was hitherto compelled to smother my unprofitable thanckfulness in my breast, because I wanted meanes to discover it according to my desires) I have ever since, bene spiritually present with your Ma.^{tie} (& with God, for you,

you, by my Prayers) in all your Afflictions, & Exaltations. And, faine I would have effected something, which might have witnessed, that I had a Hart, though not a Fortune, to be serviceable in the best manner.

My Muse, was the hopefull st meanes I had of this ambition; & by her, I, awhile promised myself, some healep. But (after I came to better understanding) I preceaved, her over-early Flights into the world, had (in her prime growth) so spent those tymes of opportunity whereby she should have enabled her self, for brave Attempts; that shee could never be strong enough, to make wing halfe so high as my Desires.

Yet, by your Ma.^{ties} royall Father, of blessed Memorie (who, a litle before his death, was pleased to honour mee with his gracious respect) I was commanded to perfect a Translation of the Psalmes, which he vnderstood I had begunn; & by his encouragment, I finished the same about the tyme of his Translation to a better Kingdome. Wherein, God soe enabled mee, that many have well approved thereof; and, I, latelie resolving to make it publike (wanting other Testimonie of my thanckfulnes) conceived it would be no dishonour to your Ma.^{tie}

if before the same, I conveyed your beloved Name to that Nation, who so dearlie affect you.

But, when I had well considered thereon I thought it would be a very pertinent complement, so to doe. For, they were Afflictions or Deliverances from Afflictions, which were occasions of every Psalm: Therefore, none but they who have bene afflicted, can relish the sweetnes, or understand, the depth of these Raptures; And therefore also, they who come nearest in their Christian sufferings to those whome they personated, shall best feel, & understand their meaning. In which (if I be not more a stranger to your Highnesse, then I thinck I am) you have bene honored aboue all the kings & princes of the world: & in my opinion you have had more occasion to make personall Application of these Hymnes vnto your selfe, then any of them.

And, there is no shame (most excellent Princessse) in the Crosse of Christ. For, the highest honor consisteth not in wearing a crown; but, in a Crowne that hath many Thornes in it; & the more Thornes the more honorable. Though the sonns of men, do scoffingly turne this glory into shame, & seek after Vanities;

ties ; yet , they who shall sitt nearest unto Christ Iesus in his Kingdome , must drinck deepest of his Cupp: And, your Highnes hath (in my Observation) more largely , pledged him, then many other. For, in all these Hymns (all which, are prophecies of such things as pertaine to Christ , & his Mysticall body) there are fewe passages , communicable to his Members, but (even in my owne knowledge) your Ma. may apply them unto your self, as a dependant on him. And, God let mee not live , if I do not thinck, that more honours you, then to be Empresse of the world.

And, because it is the greatest honour to come so near, both to the Type & the Prototype , of our sufferings , as your Ma. hath done; & , to beare so many marks of the Lord Iesus. Because also , some scoffing Ismaelites have mentioned these Glories to your Dishonour; I wil to your Praise, repeat some few, out of those many which are appliable to your Ma. & , they shal be such, that most will confesse, they are the very same Afflictions , whereof (as a type of Christ) king David complained.

He, was exalted by God ; & , yet, cast downe. He was annointed king , & yet enioyed not the Kingdome. He was driven

from his owne possessions, & compelled
to sojourne in a forraigne Land. *Kings &
Rulers*, were confederated against him.
He, was remooved from his *Kindred*; &
his *Acquaintance* were sett far off. His
enimies were powrefull, & too strong
for him. His adversaries were multiplied:
Yea, they insulted over his calamities; &
many judged his cause so bad, that they pronoun-
ced him forsaken of God. The proud, for-
ged lies against him. False witnesses
layd things to his Charge which he
knew not. *Princes*, sate & spake against
him. *The mighty*, persecuted him without
a Cause. They had almost consumed him
vpon earth. They waited to destroy him.
The *Bands* of the wicked robbed him.
They spake of peace vnto him when they
purposed warr. Trouble, & anguish, tooke
holde vpon him: & he was persecuted,
when God had smitten him. The Vn-
godly reioiced in his Adversity; & cryed
There, there, so wee would have it. He was
reproched of his Neighbours. He was
the scorne of fooles. The Drunckerds
made songs of him. They said he was cast
downe, & should never rise againe: *And*
many

many other suchlike passages, there are, which my memory confusedly retaines. In all which, (together with your Roiall Consort,) you have heene a partaker, in such measure, as Christians of inferior Degree, cannot communicate in the like Suffrings, in the same sense.

Nor are these things, only, Applicable unto your Highnesse in an extraordinary manner; But, all those consolations, Hopes, Deliverances, promises of Mercye, Favours enjoyed, Resolutions of Praise, & Thanksgiving, with others of this nature, throughout the Psalms; are in a singuler manner, pertinēt also to you: & (no doubt) so applied, by your Ma. in your owne hart, as occasion is offered.

Which, when I had considered (for, your Highnes, as a glorious Member of Christ Iesus, is often in my serious & retired thoughts) And, I, remenbring also, that, long since, I vowed a Pilgrimage to your Ma.^{tie} (so soone as I could be furnished with some Presēt) I thought this my endeavour would not be impertinētly presented: therefore, I thus prepared the same; &, am now come, to accomplish my Vowe. Which I humbly desire, may be acceptable to your Ma.^{tie} I doubt not, but you often peruse this Booke in other Translations. Yet, these Meditations,

may, perhaps, occasion (either now, or hereafter) some use or application of them, to your extraordinary comfort. Howsoever; It is, in my own esteeme, the best Jewell, that I have: and, if it were answerable to my humble Affections, it would be the richest that ever was presented to a Princesse.

But, lest my over-long Epistle become tedious, I will thinck, by my selfe, what, I have more to Say; cravinge pardon for thus presuminge, vpon my hopes of your Acceptation; and, for my conceiving it possible, that (after so many yeares) the memory of his Name should be retained, with your Highnesse; who hath, in all this time, produced vnto your veiw, no Testimony that he retaines any Memoriall of the benifits, which he long agoe receaved, by your favour. I distrust not, the obtaining of that which I desire; for, my hart tells mee I am thankfull; Some live, who have heard mee professe it; God, it witnesse of it, every time I come vnto him for my owne Soule; And I am, in all that I am.

YOUR MAIESTIES

Most humble
and

Long-professed servant

GEORGE WITHER.

A Preface to the Reader.

THis Translation, long since, finished in blurred papers (and often called for) I, lately, made legible to others: & it had my leave, to seek a publike Pasle into the world: which if it meritt to obtaine; Be the fault theirs who shall oppose it. I waited long, to see a more exact performance: But, none appearing, answerable to the dignitie of our English-Muses, I have sent forth my Essay, to provoke others, to discover their endeavours, on this subject; that, choice being had, the best might receive the best Approbatton.

I have had more care, to suite the Capacitie of the Vulger, then to observe those Critiscismes, which arride the Learned: yet, I hope, with so much descretion, that the best Iudgments shall have no cause to despise it. For, though the Language be plaine, it is significant; & such a Dialect as is likely to continue unchanged, when fantastickall expressions will growe as unfashionable as our clothes. It is also breifer, by above a fourth Part, then the Translations which I have yet seene, in any language of Europe: and preserves, likewise, the words of the Prose; the fulnes of the Sence, & the relish of the Scripture phrase, as well as any of them. VVhich, considering how much other vulger Tongues have ignorantly bene preferred before our, (how difficultly the Hebrewismes are contracted; how much the often Transition from one Matter, & from one Person to another, interrupts breife knitting of things together; & how much the frequent Rimes, & other things considerable in Lyrick Translations, interrupt such Breifnes) is a great honour to our Language: Especially, seeing my Brevitie, hath made no Psalme obscurer; But rather, so easie to be understood, that some Readers have confessed, it hath bene instead of a Comment unto them, in sundry hard places.

A preface

If you expect such elegant-seeming Paraphrases, as are composed by those, who selecting easy and Passionate Psalmes, have trimmed them up with Rhetoricall Illustrations, (sutable to their fancies, & the changable garbe of Affected Language) I shall deceave your expectation: For, I have purposely avoyded those Descants, & confined my self to the grave, & simple Language of the Text: And I was thereby the better kept from wandring after mine owne sense, as in their Circumlocutions they have done. Beside; their Versions are fitted rather to be Read, then Sung: which giveth a greater Libertie to the Translator. For, though it be most gracefull in a reading-Poeme, when the Period is cast, sometime into one parte of the Line or Stanza, and sometime into another: Yet, in a Lyrick Composition, where the same Staff is often reiterated to one Tune; the Periods, and words of the same Quantity, must be alwaies observed in the same Places. For, if there be not allwaies a decent pause in the Matter, when the Tune is ended; or, if in the singing, the naturall quantity of the word be adulterated; or, if wee be not carefull, that a full-point fall not, where the Tune is in the height of a continueng straine; It will sound verie absurdly to a iudicious eare: as may appear, by offering to sing some of those Composures, which are plausible in Reading.

I have used some, varietie of Verse; Because, Prayers, Praises, Lamentations, Tryumphs, and subiects which are Pastoral, Heroical, Elegiacall, and mixt (all which are found in the Psalmes) are not properly exprest in one sort of Measure. Yet, respecting thē who cannot attaine to many Tunes, I confined my selfe to such kinds of Verse as I found in the old Psalmeebook; fitting them in such manner, that every Psalme in this Booke, may sung to some Tune formerly in use, either in the single, or in one of the double Translations.

And

to the Reader.

And, because some will thinck to examine my Version by the Prose Translations, I doe here inform them; that the Language of the Muses, in which the Psalmes were Originally written, is not so properly exprest in the prose dialect as in verse: & that there is a poetick emphasie, in many places, which requires such an alteration in the Grammaticall expressiō, as will seeme to make some difference in the iudgment of the Common Reader; whereas, it giveth best life to the Author's intention; & makes that perspicuous, which was made obscure, by those meer Grammaticall Interpreters, who were not acquainted with the proprieties, & Liberties, of this kinde of writing.

I do likewise inform them, that I have not alwaies used the Metaphor which is in the Original; but, otherwhile (tending the vulger capacity) do expresse it, by what it signifies. For, the Hebrewismes, being in some places obscure (as where the Tongue is interpreted, Glorie; and in many other suchlike perticulers) I do use, expressions best agreeable with our English Dialect, & the vulger Capacity.

Moreover, when the Repetition of the same word or Clause; Or when two or three Synonama's together in one sentence as (Heare, give ear, attend) or, where either a Periphrasis, or a transposition of some words, seemes not soe gracefull in English, as in the Hebrew; nor so powerfully to expresse the meaning of the Holy-Ghost, by the same Idioms of speech: I have not superstitiously tied my self to the Hebrew phrase, nor to any strict Order, or number of words (except some Mystery seemed thereby touched upon) but, using rather brevity where Circumlocution appeared needles, & affecting the Dialect most proper to our owne Tongue; I labored to deliver the meaning of the Originall Text, as powerfully, as plainly, & as briefly, as I could,

For

A preface

For that Cause, I have not everie where observed the same Tense; But, used the pretertense, the Present-tense, & the Future-tense, indifferently, one for the other, in some Actions attributed to God. For, most things, which God is said in this booke, to have done for his people, or against his enimies; he now doth, & will doe hereafter. That, also, which he will doe, he may be said to do now, & to have done heretofore; because, all time is present with God. Nevertheless, I have herein taken such care; That I confounded not Historie & Prophecie; But, in those places, have religiously observed the proper Tenses; & where soever els, I found it material, so to do.

And, whereas, I perceived that this particule **FOR**, is not alwayes, a Causual; Nor this particule **BUT**, an exceptive, in every place; But (as **IT**, **EA**, **NA**, **Y**, & other such like words in our English) sometime rather inserted as supplements, only, becomming the Dialect, (or meerly customary) without any material signification, according to their ordinary use; And, finding that those Particles, in the English, did in some places, either obscure the sense, or make lesse powrefull the expression thereof, by interrupting a natural connexion of the sentences; I have there, waved or quallyfied, the use of those words.

For like Reasons, I have in some places, kept the Person unchanged, throughout the Psalme, which is sometime varied in the Hebrew (as in the 13 & 104 Psalmes) But, with such heed, that where any worke (according to the Schoole distinction *Ad intra*, or *ad Extra*) seemes more proper to one distinct Persō of the Trinity, the to the other (or where els it is Materiall) I have retained the Person according to the Originall.

And, in regard some abuse the propheticall Imprecations, as if David had given exemplary warrant of Cursing

to the Reader.

sing their enimies , I have (to prevent that prophanation) otherwise expressed that by the Future tense , which many do translate by the imparative moode, whereby, those passages , the more plainly appear , prophetically intended. In all which, let what I have done, be duely weighed, (not rashly condemned) by those who shall by some prose Translations, examine my Paraphrase . For , I hope I have preserved the lawful freedoms of an Interpreter , in all these things : Seeing, I have not therein followed my owne opinion only ; but the warrāt of best Hebrew Gram-
marians , the Authoritie of the Septuagint , & Chal-
deā paraphrase, the example of the auncient & of the best
moderne prose Trāslators , together with the generall prac-
tise & allowance, of all orthodoxe Expositors.

Before every Psalme I prefixe a short Preface, partly declaring the Scope & vse thereof ; not thereby limiting either their Scope or vse. For , every Psalme is divers waies usefull, according to the severall parts it hath; or according to the many Ages , Estates , & necessities of the Church , or her particuler members. But, that , which I have intended in my breef Prefaces , & in those Meditations after the Psalmes; is, to shew the unlearned, how to make some good vses, of those many, to which they serve.

Much more might be said as considerable (if it would not make this Preface overlarge) for, so it fares with some of us, that when wee have taken much paines to doe well , wee must take as much more to prevent misconstructions ; & thinck our double paines, well rewarded, if at last, wee may escape without a mischief. But (how ever I shall be censured) I cann be well pleased when I have recollected my selfe : & , though I seek to avoide Rubbs that are cast into my way ; Yet, I can skip over them, or contemn them, if I find it more troublesome, then profitable, to remove them.

Though others may performe this, more exactly ; yet ,
Goodmen

A Preface to the Reader.

Goodmen will confesse, I have bene honestly employed herein, & attempted an honorable work. But, if I have soe endeavoured; That it manifestly appeareth to be better, then, what the partialitie of this Age will accept, (and that Mumpsimus, must still be preferred before Sumpsimus) Then, this Worke, shall become the Iudge of those partiall Iudges; And, to their disgrace, gaine esteeme, hereafter, in despite of their envy.

I regard the Censorious approbation of none, but such, as are (in their understanding, at least) both Divines and Poets: For, they, only, are competent Iudges, who knowe how much the Phrases or Mysteries confine the Translator; what Proprieties are to be observed in both Languages; & what Liberties, & restraints, belong to a Lyrick-poem.

And, ——— but, I will now say no more save this; If I have pleased my Readers, I am glad: if not; Yet, I am glad, I have honestly endeavored it. And, (being assured my labour shal not all be lost) I will sing, & be Merry, by my selfe, in the Use of this Translation, untill others please to sing it with mee; or, untill a more exact Version, shall be produced, & allowed,

Fare well.

THE

THE PSALMES OF DAVID.

I

Psalme. I.

It shewes wherein Happines consisteth; Illustrates the present and future estate both of the Iust & vniust; and comforts the Righteous by declaring Gods approbation of their Way. It may be sung for an incoragement in the right Path, &c.

THe man is blest, who neither straies,
Where Godles counsellors haue gone,
Nor standeth in the Sinners waies,

Nor sitteth on the Scorners throne,
For, in Gods Lawe his pleasures be;
Theron, he day & night bestowes,
And, therfore shal be like a tree

Which near vnto the riner growes.
2. His fruits, in season, he dorth give,
Green leaues he shal for euer wear:
All things he takes in hand shall thrive
But, thus the Sinner dorth not fare.

For, Wicked men with e'vry winde,
Like dust or chaff, are blown aside,
And therfor shall no standing finde,
When they their Judgment must abide.

3. Nor place, nor fellowship haue they,
Among those men that are vpright:
For, God approoves the Iust-mans way
But, Sinners path-waies perish quite.

Grant oh mercifull God, that shunning all the paths & seats of impietie, we may exercise & rest our selues in the true love & practise of thy Law; & that (being planted in thy Church, & refreshed by the living waters of thy Word), we may flourish to our comfort & in due time, so

B

finis

fructifie to thy glorie, that we may be numbred among thine Elect, be iustified in the general judgment; & become partakers of eternal blessednes in the kingdome of heaven, through Iesus Christ our lord, Amen.

Another of the same.

Blest is he, who neither straies
Where the Godles man misguideth,
Neither stands in Sinners waies,
Nor in Scorners chair abideth:

But, in Gods pure Lawe delights,
Theron mizing, daies & nights.

2 Like a tree sett near the springs,
He doth alway freshlie florish,
Still, his fruits he timely brings,
And his leaf shall neuer perish:

Ev'rie thing shall prosper to,
Which he vndertakes to do.

3 Thus, the wicked shall not fare,
But, be like such dustie matter,
As the whirl-winde here & there,
On the spacious earth doth scatter:
Nor shall they withstand their doomes,
When the day of Judgment comes.

4 Neither haue they place, or stay,
In the righteous congregation:
For, God knowes the Just-mans waie,
With a grations approbation:

But, those paths that Sinners tread,
To assured ruine lead.

Psa. 2.

It is a prophecie of Christ & his kingdom. Act. 4. declaring the vaine furie of his Opposers; the wrath of God against them; his eternall Decree concerning that King; & the powre & extent of his kingdom. &c. It
ex-

Pfalme II.

3

exhorts Kings, & subiects also, to fear & serue him. It may be sung to encrease Faith amid the Churches persecutions &c.

WHat mooves the Gentiles to repine?
What makes the people foolish growe.

That Earthlie Kings do thus combine,

And Rulers meet in Counsell so?

The Lord, & his beloved *Christ*,

Rebelliously they disobay:

His powre (say these) let vs resist

And break, & cast their cords away.

2 But, God who sits in heav'n aboue,

Their foolish purpose will deride:

His anger shall their torment prone,

And, them, in wrath he then shall chide,

Ev'n I' (*saith God*) my King did place

Vpon my holy Syon hill.

And, by the Lord, what vttered was

To me (*saith Christ*) now sing I will,

3 Thou art my Sonne begot by me

This day; and (if thou make demande)

The gentiles I will give to thee,

And make thee King of e'vry land.

An yron scepter thou shalt sway,

And (if thy Lore they followe not)

Thou shalt compel them to obay

Or break them like an earthen pott.

4 Then Kings be wise; & Rulers lerne

To serue the Lord, with awfull joy:

Yea, kisse the *Sonn*, lest wroth he turne

And ouerthrow you in your way.

For, when his wrath inflamed growes,

(Though but a litle moon'd he seem)

Then blest are all who shall repose

B 2

Their

Psalme II.

Their constant hopes, & faith in him.

Blessed Son of God, begotten before all time (and by thy Father, appointed to be King over the whole world) let thy Kingdom come, & all the oppositions of thy adversaries, be turned to thy glorie. let thy grace enable vs to pluck downe that Antichrist, which the world, the flesh or the Devil shal seek to set vp against thee in the Tēple of our hearts; that wee yealding due obedience to thee & thy commands, may escape thy burning indignation, sincerely embrace thy Gospell, & with awfull ioy persevere in the way leading to that felicity which is prepared for those who put their trust in thee. Amen.

Another of the same.

Such uproars mad, why do the Gentiles make?

What follies do the people doate upon?

Earths Kings conspire, & Rulers counsel take,
Against the Lord, & his Anointed-one.

Oh come! & let us break their bands (they say):

Come, let vs cast from vs, their cords away.

2 But God in heav'n deriding their designe
Shall (vexing them) his minde in wrath declare:
Who e're (saies he) repines this King of mine
On Syon sits; 'twas I that plac'd him there.

And, what the Lord himself, to me hath told,

(Concerning him) I purpose to vnfold.

3 Thou art my son, this day begot I thee;
Demand therefore (he said) & I will giue
The Gentiles, thine inheritance to be;
And rule of all the world thou shalt receiue.

An iron mace, thou shalt vpon them lay;

And break them like a sherd of porters-clay.

4 Therefore yee Kings & Rulers be more wise:
Come serve the Lord your God, with awfull ioy.

And

Pfalme III.

5

And kisse the *Sonn*; lest, if his wrath arise,
You be destroid, & perish from the way.
For, when inflam'd his burning anger growes,
Right blest are all who trust in him repose.

Psa. 3.

Apsalm of David when he fled from Absolom his Son. *It mystically Prophecied the multitude of Christs foes; their bitter censures; the great love of God; the effects of Prayer; Christ his Death & Resurrection; the confusion of his Adversaries, & the safety of his Elect. &c.*
It is vsfull to strengthen faith in our temptations &c.

MY foes, how many Lord are they!
What swarmes of them there be!
And of my soul, how many say,
In God no part hath he!
Yet thou art, Lord, my praise, my gard;
Thou didst my head vprear:
And from thy holy-hill, hast heard,
What my entreaties were.
I lay & slept, & safe arose;
Because thou brought'st me ayd:
And though tenn thousands me enclose,
I will not be afraid.
Rise, Lord my God; & from all foes
Me safe, now also, make:
Their Jaw-bone smite, & let thy blows
The teeth of Sinners breake.
For, saving health, alone to thee,
To thee, oh Lord, pertaines:
And whosoe're thy people be,
Thy peace on them remaines.

Sweet Iesu who being causelesly compassed about with all those innumerable enmities & persecutions which wee de-

Psalme III.

serued, didst neuertheles (trusting in the powre of thy God head) ly down without fear, sleeping (as it were) in the midst of them by a voluntary Death, & wake againe the third day, by the same powre, to the confusion of thy foes: Grant we pray thee, that the multitude of our corporall & spirituall enimies never make vs despaire of thy mercy; but that in all troubles & temptations, we reioicing & trusting in thy love, may be kept harmles; & confesse that our salvation, is by thee only, who livest & raignest world without end. Amen.

Psal. 4.

To the cheef musician on Neginoth a Psalm of David. *It upraides those who deride the Truth, & exhorts to faith & Repentance. The common wish of world-lings, & the desire also of a faithfull-soul, is here expressed. It serves to confirme vs against the scor-nes of Atheists, & meer carnal men. &c.*

OH God my Righteousnes, give ear;
Enlargd I was by thee:

My humble suite, now also, hear,

And pittie take on me.

Vaine Sonns of men, how long will yee

My glorie thus abuse?

Though lies you seek, assured be

That God the just will chuse,

Yea God will hear me when I cry,

Fear therefore to offend;

And, on your bedd serch privatly

Your thinckings, & amend.

Make Righteousnes your sacrifice,

On God, assurance place.

For worldly Goods, the world-ling cries;

But grant me, Lord, thy grace.

Pfalme V.

7

3 For, thou my hart hast joyed more—
Then corne & wine's encrease :
Thou mak'st me safe, & I, therefore ,
In thee will sleep in peace.

Oh thou fountaine of all righteousness , & free justifier of thne Elect , seeing , by thy common grace we are some-what enlarged from our natural bondage ; grant a full delverance from all our corruptions , by thy speciall favour. Let neither frailties, discouragements, nor allurements, incline us to vanitie : But , so cause us to consider whome thou chusest, that with a filial fear we may refrain from sinne ; & having our inward man renewed, as well as our outward actions reformed , we may offer the true sacrifice of righteousness, Encourage us also through, assurance of thy favour, that contemning the desire of world-lings , & reioicing more in thy gracious aspect, then in al temporal advantages , we may ly downe to sleep our last sleep without horror ; & rest in the firme hope of a glorious Resurrection. Amen.

Psa. 5.

To the cheef musician on Neginoth a Psalm of David. *It beseecheth audience of God , for sundry respects; & prayeth that he would subvert his Adversaries , & be mercifull to his Church. It may be vsfull when we are oppressed by the enimies of Christ, for his Cause &c.*

[Ord, weigh my thoughts, my words attend ,
My King, my God, encline thine ear :
My suites I will to thee commend ,
And thou my voice betime shalt hear.
I will, oh Lord, betimes arise ,
And pray, & wait for thy supplies.
3 For, thou in sinne hast no delight ,

B 4

No

No evils, in thy dwellings be ;
 The foole abides not in thy sight ,
 The wicked are abhord of thee.

Thou root'st out all who falshoods prate ;
 And blond, & guile, in man, dost hate.

3 But, I, in thy abounding grace ,
 Thy house will visite in thy fear .
 And worship in thy holy-place ;
 Oh teach me, Lord, thy Justice there :

Unto my vewe, thy way disclose ,
 Because of them, that are my foes.

4 Their words & thoughts are false & naught ;
 Their throte is like a gaping graue :
 Therefore, oh God, let them be caught
 And fall by what they plotted haue,

Yea, seeing they thy foes haue binn ,
 Expose them to their swarmes of sinn.

5 But, chear vp those who trust in thee ,
 That such as well thy name affect ,
 May, still, therin triumphant be,
 And joy that thou dost them protect.

For Lord, the just thou shalt reward ;

And, sheild-like, make thy grace their gard.

Oh, soveraigne Lord God, make vs both timely & diligent seekers of thy grace. Let the due consideration of thy perfections , & of our natural unworthines cause vs humbly to attend on thee ; unsainedly frequenting thy Congregation ; & there, truly serving thee according to thine owne ordinance. Instruct vs fully in thy way , lest our spiritual adversaries drawe us into error : Let our experience of their malice & subtilery , keep vs the more cautious: Let them be taken in their owne snares to thy glorie, & let the faithfull alwaies reioice in thy protection, through, Iesus Christ, our Lord, Amen.

Pfalme VI.

9

Psa. 6.

To the cheef musitian on Neginoth vpon She-
minith a Psalm of David. *It bewailes the miseries
& corruptions of the humane nature, & with penitential ex-
pressions employs Gods mercy &c.* It may be sung when
oppressed by our sinns & infirmities, we haue in-
voked God, & received comforts:

Lord, in thy rage correct me not ;
To me, oh ! do not roughly speake ,
Nor chide me when thy wrath is hott
But, pittie me, for I am weake.
Oh Lord, vouchsafe to cure my paines ;
For, through my bones, the torments goe :
My hart is vext, & much complaines ,

Good God ! how long shal this be soe ?
2 Returne, & help my soul oh Lord ;
Mee, let thy meer compassion saue :
For, who in death shall thee record ,
Or give thee praises in the grave ?
With groanes I tire, & in the nights
My bedd in fouds of teares doth swim ;
Through in-ward greifs, & foes despights ,

Mine cies decay, my sight growes dimm,
3 But, Sinners, now depart fro mee :
God heares my suite, my plaint, my crie ;
Which let my foes with blushing see ,
And vext, & green'd, my preience fly.

Most awfull God , speake favourably to vs, in this day of
thy offered grace , lest in the day of thy wrathfull indig-
nation we be cast into hell fire. *Behold our frailties, our
torments, & our horrible distempers : Observe into how
great perills our desperation may cast us , & have mercy
(oh lord) have mercy vpon us miserable offenders.* *Twisfy*

B s

our

our polluted flesh ; enlighten our beared eyes ; cure our wounded harts ; chear our afflicted spirits ; revive our fainting soules , & chase away all our malicious accusers ; that we (escaping the dungeon in which thy praise is forgotten) may magnify thy mercies in the land of the living ; to the vexation of malignant spirits, & to the honor of thy name, for ever & ever. Amen.

Psa. 7.

Shiggaijon of David which he sung to the Lord, concerninge the words of Chush the Benjamire. *It is the Complaint of an innocent, unjustly accused, & referring himself to be iudged according to his innocency. It may be vsed, when the true Church or any members thereof, are slandered by their foes &c.*

Lord God, on thee I do depend,

Me, from the spoiler save :
Lest Lion-like my soul he rend

When I no helper have.

For, if oh Lord my God, in this ,

My hands found guiltie be ;

If I rewarded him amisse

That was at peace with me.

2 Nay, I to him did mercy shewe

Who sought my causeless blame ;

Els, let my foe my soul persue

And ouertake the same.

Yea, let him tread (when down I fall)

My life into the clay ;

And, in a dust-heap, there-withall .

Mine honor let him lay.

3 Oh Lord ! thy selfe, in wrath advance ,

For, wroth my spoilers be :

According to thine ordinance .

Arise

Pfalme VII.

11

Arise, & judge thou me
 That multitudes to thee may come;
 (For their sakes) great appear:
 Yea judge them Lord, & giue me doome
 As just, as I am clear.

4 Confounde the sinners wickednes;
 But, still, the just maintaine:
 For, thou (oh God of righteousness)
 Canst serch both Hart & Reine.
 God is my sheild, & he protects
 The Godly from decay.
 His doomes are just, & he corrects
 The wicked ev'ry day,
 5 Except they turne, his blade he whetts;
 A bowe, still bent, he hath:
 He, shafts for persecutors gets,
 And instruments of death.
 For, lo, with mischeeues being bigg,
 They first conceive a sinn;
 Next, bring forth lies; then pitt-falls digg,
 Where, they themselues fall in.

6 Thus, on their heads, their mischeeues all
 Do justly tumble downe;
 And wicked mens devises fall
 On their devizers crowne.
 For which, the justice of the Lord,
 I'll strive to glorify;
 And, will, in songs of praise, record
 The name of God, most high.

Eternal God, defend vs from slanderous accusations;
 & from that roaring Lion who is alway ready to devour
 vs: And, though our accusers are often so malicious, that in
 respect of them we may have some appearance of innoceny;
 yet, cause vs so to acknowledg our selues guiltie in thy sight,
 that

that we may be Iustified by the righteousnes, which we have by imputation from thy dear sonne: for, we have no Innocency but his; No Saviour but he; nor dare we (in our greatest puritie) appeare any where, but at the Throne of thy mercy, which let us, who seek the same, alwaies obtain; & let the severity of thy iustice, fall only on our Adversaries who despise thy grace; that both in mercy & iustice, thou maist be magnified for ever & ever. Amen.

Psa. 8.

To the cheef Musitian vpon Gittith a Psalm of David. *It sings the glory, powre, & dominion of Christ; & magnifies the love of God in the admirable exaltation of the humane nature, by the incarnation of his Sonne &c.* It may be vsed, to praise God for the great priueledges which we haue receaved thereby.

HOW famous, Lord, our God, appears
Throughout, the world, thy glorious Name?
Above the height of all the Sphears,
Thou spreadst the splendor of thy fame,
The mouths of babes, thy powr to show;
And sucklings tongues, thou didst ordaine:
To stopp the mouth of ev'ry foe;
And, their avengings to reſtraine,
2 When on the heav'ns I fixe mine eye,
And moone & ſtarrs (thy creatures) heed;
Why careth God for man (think I)
Or why regardeth he his ſeed!
He was below thine Angells plac'd,
And, higher, now advanc'd is he:
To rule thy works, him raiſd thou haſt,
And, at his feet, all creatures be.
3 O're heards & flocks, in ſtall & folde,
O're cattell which at randome goe,

The

Pſalme IX.

13

The ſov'raigne place he now doth holde
And, over foules & fiſhes, to.

Yea, rule throughout the ſea, he bears,
And over all within the ſame :

How famous, Lord our God, appears

Throughout the world, thy glorious Name !

Moſt glorious Lord God, thou ſo lovedſt the humane nature, that it pleaſed thee to be made man ; by the mouths of babes & ſucklings magnifienge thy great powre ; & by humbling (as it were) of the Deitie for a tyme, to exalt the Manhood for ever. For this thy unexprefſible humiliation, & incomprehenſible favour, we ſubmiſſively proſtrat our ſoules, and bend the knees of our bodies to the honor of thy Name; beſeeching thee, that as all other creatures are obediently ſubjected to thy Sonns Dominion, ſo wee may truly ſubmit our wills to his good pleaſure; & in Act, word & thought, be thanckful for our many priviledges, by his bleſſed Incarnation, Reſurrection, & Aſcention, now & for ever. Amen.

Pſa. 9.

To the cheef Muſitian vpon Muth-labben a:
pſalm of David. *Herein, the faithfull praiſe God, for many good cauſes, & exhort others to do the ſame. It may be uſed, to praiſe the Lord, for his manyfold mercies vouchſafed to his Church; &, for his juſt judgments on their foes. &c.*

NOW, Lord, with all my hart, & voice,

Thy wondrous works I,le magnify :

Of thee, I'le ſing; Of thee, reioice;

And praiſe thy name (oh God moſt high);

For, thou didſt put my foes to flight ;

They fell, & fled out of thy fight.

My lawfull cauſe thou doſt vpholde;

Thou

Thou sit'st enthron'd; thou judgest right ;
 The Gentiles, are by thee contrould ;
 The wicked, thou destroiest quite :

And, thou their names away dost blot,
 For evermore, to be forgot,

3 Thy slaughters, now, thou cruel Foe ,
 Are to an end, for ever, brought ;
 Those Townes which thou did'st overthrowe ;
 Are nameles now, & out of thought :

But, God still sitteth on his throne ,
 Preparing judgment therupon.

4 The world, he shall vprightly doome;
 And, iustly judge the nations all.
 The pore, when times of trouble come,
 He gardeth, like a castle wall.

And, they who seek & know his name,
 Are safe, by trusting in the same.

5 To God; therfore, in *Syon* sing ;
 To nations all, make knowne his deeds :
 For, when to light, he blood will bring ,
 He poremens wrongs, & criengs, heeds.

Now also, Lord, thy grace I crave :

Oh ! mark what woes, & foes I have.

6 Thou sav'st me from the gates of hell
 That I thy praise, with chearfull voice ,

To *Syon*'s daughters may reveal ,
 And in thy saving-health reioice.

The Gentiles, had a pirt-fall wrought ;

But, they themselves therin were caught.

7 Their Nets have their owne feet en-snar'de,
 And, God is by his iudgments knowne ;

The Sinners hands have trapps preparede ,

Whereby them selves were ouerthrowne.

shiggaijon.
Selah.

Thus, downe to hell the wicked goe,

Psalme X.

15

As, all who fear not God shall doe.
 There is a time to minde the pore,
 Their hope shall not, for ever, faile;
 To judge the Gentiles Lord, therfore,
 Arise, & let not man prevaile.

The Nations fright, vntill they see,
 That they are men as others be.

Selah.

Ue haue often experience, oh God, that by thy fauour all oppressions, insultings, & secret cruelties, shall come to an end; and that thy Mercies, & thy Justice, shall everlastingly continue, both for the safegard of thy servants, & to reward the wicked, according to their deserts. Let this experience, therfor, be alwaies remembred when we are persecuted or afflicted, & let our confidence be ever so fixed vpon thee, that we may neither be discouraged in Adversitie, nor forgetfull in prosperitie, to magnifie thy mercies; but, be readie vpon all occasions, to glorifie thee, both for the suppression of our foes, & for all our other deliverances, through Iesus Christ our Lord. Amen.

Psa. 10.

The Pride, Crueltie, Trephanesse, & Fraude of Antichrist, Atheists, & Hipocrites is described: God is invoked to redresse it: his Dominion acknowledged, & his mercifull regard of the afflicted is, confessed. It may be vsed, when we are oppressed by temporall or Spirituall Oppressors.

Thy face, oh Lord, why dost thou hide,
 And stand aloofe, so farr?

Lo, Sinners, meerly out of pride,
 The Spoile of poremen are.
 Insnare them, by their owne devise,
 For, of their Lust they boast
 And praise those Freindes to Avarice,

Who-

VVhome God abborreth most.

2 Their scornfull eyes regard not thee,
Their hartes do thee deny.

Too high for them thy judgments be,
Stil greuous is their way.

They snuff, & sleight their grearest Foes,
And (come what mischeeves will)

Within their hartes, they do suppose,
That they shal prosper still.

3 Their mouthes, with cursings overflowe,
Their tongues, lie. swear, & vaunt:

The pore to catch & overthrowe,

Obscured paths they haunt.

They watch, unseene, for simple-men,

To ceaze them vn-aware.

They lurck like Lions in their denn,

And liellie them insnare.

4 To catch the pore, by lowlie shewes

Their strength, doth help them on,

They think in hart, that God nor vewes;

Nor careth what is done.

But, rise oh Lord, thy powre to showe;

Leaue not the pore forgot.

For, why should Sinners sleight thee foe

And think, thou mind'st them not?

5 Thou see'st, yea see'st their wickednes,

That punishd it may be:

And loe, the pore & Fatherles,

Commit their Cause to thee.

Lord God (their helper) break the strength

Of ev'ry wicked-one;

Serch out their sinnes, & thou (at length)

Shalt cause them to have none.

6 Our ever-lasting king thou art:

Thou

Pfalme X.

17

Thou, from the Realme likewise,
Hast forc'd the Gentiles to depart,
And heard the poremans cries.
Their harts thou shalt establish to,
And hear & judge, the pore;
That, earth-bred man, the Orphanes foe;
May them oppresse no more.

*Almighty God, seeing our safetie consisteth in thy loving
presence, be thou near at hand, to defend & assist in all ex-
tremities. Abate the malice & wickednes of our foes, & let
their pride, fraude, & crueltie, make us the more heedfull
that we depart not willingly out of thy protection. Vouch-
safe also, so to raigne in our soules, to the suppression of
all intrusions, that (our affections being ordered by
illuminated Reason, & sanctified by Grace) Christ
may have the sole dominion there; & that we may sin-
cerely embrace him with our whole harts; honor him with
all our faculties; confesse him with our tongues; & glo-
rify him by our works, together with thee, oh father, &
the blessed Spirit, now & for ever. Amen.*

Another of the same.

Lord, why standest thou so farr?

Why at need, am I forsaken?

Poremens, wrong'd by Tirants are;

Let them in those guiles, be taken.

Which by them contrived were.

2 For, in boast, the Sinner sayes;

That, his longings he possesseth:

He, the Covetous doth praise,

(And their practises he blesseth)

Though the Lord abhors their waies.

3 Proud & loftie lookes, hath he,

God, nor seeking, nor beleeving:

C

All

- All his Courses greivous be ;
 And thy judgments (*past conceivinge*)
 Are too high for him to see.
- 4 With contempt he sleights his foes ;
 Fearing neither falls nor sliding :
 From his mouth much cursing flowes ,
 Vnderneath his tongue, still hiding ,
 Mischeef, sinn, & guilefull showes.
- 5 In blinde paths, he lurks & pries ,
 Harmles men to spoile & murther :
 At the pore he darts his eyes ,
 And (unseene) his drifts to further ,
 Like the denned lion, lies.
- 6 He doth watch the pore to spoile ,
 Whome he snares & ouerthroweth :
 For, to take him in his toyle ,
 He with humble crowchings boweth ,
 Ceazing him by force, the while.
- 7 Then, in hart, thus muzeth he ;
 God shall sleightly passe it over ;
 Hide his face, & never see :
 But, rise Lord, thy strength discover ,
 That the meek aven'gd may be.
- 8 Let not Sinners mock thee foe ,
 As if thou didst nought regard it :
 Lo, thou see'st, yea see'st them do
 Spightfull wrong; &, to reward it ,
 Thou shalt set thy hand there-to.
- 9 Thou, art pooremens hopefull stay ,
 Orphanes helper, in oppression :
 Break the Sinners armes I pray ,
 Serch thou after his transgression ,
 And, then, purg it all away .
- 10 God who raignes for evermore ,

Pſalme XI.

19

From his land, the Gentiles driveth ;
Hears, & chears, & helps the pore ;
And, the Orphane ſo reviveth ,
That, he feares not, as before.

Pſa. 11.

To the cheef Muſitian a Pſalm of David. *The faithful ſoule (being tempted to deſpaire) makes faſt the Anchor of his Hope by conſidering Gods powre, his love to ſuch as truſt in him, & his hatred to their unfaithful adverſaries &c. It may be uſed, to comfort vs in deſperate temptations, & imminent perills,*

IN God, my truſt is placed ſtill ;

Then, wherefor do you ſay ,

That, as a bird vnto the hill ,

My ſoul ſhould fly away ?

For, loe, their bow the wicked bend ,

And arrowes they prepare ,

That they, vnſeene, their ſhafts may ſend ;

As ſuch as needie are.

2 If overthrowne the Ground-works lie ,

What can the beſt men do ?

Gods holy ſeat, is heav'n on high ,

And he muſt look therto.

Man-kinde, with cloſd, & open eyes ,

(Ev'n righteous men) God prooves ;

And, him he doth, in ſoul, deſpize ,

That wicked Courſes loves.

3 For wicked men, the Lord prepares ,

(And raines into thir cupp)

A ſtorme of brimſtone, fire, & ſnares,

Which they muſt ſwallow up.

But, being in himſelf vpright ,

He, juſtice doth affect ;

C 2

And,

And, godly men, have in his ſight,
A looke of good reſpect.

Permit not oh God ! the accuſings of our conſciences, nor the bitter cenſures of others, (whether iuſtly or uniuſtly pronounced) to overthrow our hopes of thy Mercy. Let not the groundworks of our faith be undermined by any Temptation; but, ſeeing thou ſercheſt the ſecrets of our harts, & findeſt that (raked up among our many frailties & corruptions) there are yet unquenched in our ſoules, the ſmokings of that fire, which was firſt kindled by thy grace; Re-inſtame, we pray thee, our ſpiritual affections to thee & thy lawe. That, when malicious offenders receive the bitter draught prepared for them, we may thanck fully take the Cupp of Salvation, & reioice in thy gracions fauours, through Ieſus Chriſt our Lord. Amen.

Pſa. 12.

To the cheef Muſitian vpon Sheminith, A Pſalm of David. *The elect are prayd for; The circumventions & inſultings of the wicked are mentioned, with a promiſe of redreſſe; & the ſtabilitie of Gods word is declared. It may be uſed when hereſie, or prophaneſſe beginnes to ſpread. &c.*

HElp Lord; for, no Good man is left:

All faithfullnes is quite bereft,

And from the race of men departs:

They, lies vnto their neighbours, tell;

Vpon their lipps, faire ſpeeches dwell,

When falſhood lurketh in their hartes.

2 But, God ſhall cut their lipps that gloze;

And, pluck away the tongues of thoſe

Who proudly make their vauntings, thus:

Wee of our tongues will maſters be;

Our lipps are ours, & who is he

That

Pfalme XIII.

21

That shall have Lord-ship over vs ?

3 But, I (saith God) will now arise ,

Ev'n for the sighs & the cries

Of those that wrong'd or greeved are :

And, I will them in fastie sett ,

Beyond their powre, who in their nett ,

The poremans footsteps would ensnare ,

4 Gods wordes refinde, the Test will bide ,

Like silver seav'n tymes purifide ;

And, God will keep them ever true :

Though, for a while, men lewd & base ,

Do sitt in honors higest place ,

And, ev'ry where their folly shewe.

Consider (oh Lord) the general unfaithfulness which now overpreads the whole earth ; Observe the falshood , pride, hypocrisie, & insolencies of the Adversaris of Truth ; Behold the sufferings of thy small flock ; Convert or confound their oppressors ; fulfill thy gracious promises made to the pore in Spirit ; preserve thy word from being made frustrate or perverted, by those wicked-ones , who are now exalted, both in church & commonwealth, to thy dishonor ; and (when they have acted their follies, during the tyme which thou shalt permit) let thy purified word prevaile to the purging of this corrupt world , & to the encreasing of the number of thy elect. through Iesus Christ our Lord. Amen.

Psa. 13.

To the Cheef Musitian a Psalm of David. It expresseth hartie longinges after spirituall Consolations, & shewes the perplexities of a soule, seeking rest in her owne Counsell &c. It may besung, when feeling our natural defects , & the malice of our foes , we desire the comforts of the Holy-glost &c.

C 3

How

How long forgetst thou mee !

Shall thus obscured be

Thy cheerful face, oh Lord, for aye ?

Still, in my soul, shal I

Perplext, & mizing lie,

With hart oppressed all the day ?

My God ! shall still my foe,

Insult vpon me foe ?

Hear, & mine eyes enlighten thou:

Els, death wil me surprize ;

And then mine enimies ,

Will say; we haue prevailed, now.

For, they who malice mee ,

Will Ioy my fall to see :

But, Lord, thy mercies I will minde.

I'le in thine ayde reioice,

And praise thee, with my voice ;

Because, to me thou hast bene kinde.

Dear God ; unsufferable is a troubled spirit seeking rest in it selfe. Or in any thinge without thee. when thou art absent , the presence of all temporal consolations doe but encrease torment ; & vnles thou speake peace to our soules, all thy creatures help to aggravate our afflictions. Revive therfor our hartes by thy sweet presence ; Enlighten the eyes of our mindes that we sleep not in sinn , & so beare vs by the light of thy Countenance that our foes insult not over vs; but grant rather , that we reioicing in thy Saluation , may both live & dy with Comfort , to the honor of thy blessed Name. Amen.

Another of the same.

OH Lord, how long wilt thou drawe back ,

And hide thy face fro me?

How long shal I selfe-Counsell take

And,

Psalme XIV.

23

And, greev'd in spirit be ?
 How long shal my oppressors thrive ,
 And, I their scornings beare ?
 Lest, of my life, it me deprivē,
 Behold, oh Lord, & heare.
 2 For, els my foes will say, in boast,
 That I the foile have had,
 And, they who now afflict me most ,
 Will of my fall be gladd.
 But, in my hart, are hopes of thee
 Which health & joy will bringe ;
 And, thou hast dealt so wel with mee
 That I thy praise will sing.

Psal. 14.

To the cheef Musitian a Psalme of David. *It sheweth mans general corruption, & our natural estate before we become regenerated by Gods especiall Grace &c. We should sing it to minde vs, what we are of our selves, & how much we should desire a Renovation.*

THe foole, his God in hart denayes ;
 And, quite corrupt mankinde is growne :
 Their walkings are in hatefull waies ;
 Vpright, or good, there is not one.
 The Lord, from heav'n declinde his eye,
 And, all the sonns of men he scannd !
 That he from thence might search & trie ,
 Who did him seek, or vnderstand.
 2 But, all of them corrupted were ,
 All men beside the way are gone ;
 He saw not one deal justlie there ,
 Not one man good ; oh no, not one,
 So brutish are Transgressors all ,

C 4

That

That they like bread my people eat:
 On God, (likewise) they never call;
 And, therfor is their terror great.
 3 For, God preserves the faithfull seed;
 Ev'n them who righteous waies affect;
 And, though his Counsel none doth heed,
 Yet, God, the poreman will protect.
 Would we Gods ayde from Syon had,
 Which must his folke, from thralldome bringe!
 For, Iacob would therof be glad,
 And Isr'el should reioice & sing.

Acknowledginge (oh! most gracious Redeemer) our general corruption, & that in vs there is no goodnes; we humbly beseech thee (by the Salvation promised out of Syon) to deliver us from our spirituall captivitie; & so to sanctify our po'tuted nature, that our terrors may be removed; our lives amended; thy evangelical counsellis hartelie embraced; and that we (becoming true Israelites in-whome there is no guile) may at last be saved by thy Mercie, & reioice among the faithfull in thy new Jerusalem, for ever & ever. Amen.

Psa. 15.

A Psalm of David. *It questions & answeres, who shall be admitted into Gods famelie (to wit) such as are sanctified in thought, word, & deed, &c. It is vsfull to inform vs, what our Couersations ought to be, who professe our selues to be of God's houthold.*

LOrd, who shall rest within thy tent,

Or on thy holy hill?

But, he that's trulie innocent,

And sheweth mercy, still.

Whose hart emploies a truth-full tongue;

And none by slander greeves:

Who

Pfalme XVI.

25

Who neither doth his neighbours wronge ;
Nor lies of them beleeves.

Who favours those that feare the Lord ,
And, sinners doth abhor :

Who shifts not from his promised word,
Though to his losse he swore.

Who puts not coine to griping loane ,
Nor takes a wicked fee ,

He, doubtles, is a blessed one ,
And, shall vnmooved be ?

Flesh & blood , oh God , is neither able to fulfill thy lawe , nor to enter into the kingdome of heaven before it be purged & sanctified by the pretious body & blood of thy dear Sonn. Seeing, therfor , thou requirest that both our outward & inward man should be conformable to that example of perfect Righteousnes which he hath left who is gone up, before (into thy holy Tabernacles , to prepare mansions for all who desire to be followers of him) make us we beseech thee , so obedient to the discipline of the Catholick Church (his dwelling place on earth) that we may have his righteousness imputed; & be kept immovable in thy favour , untill we shal be translated to those heavenly habitations , where thou livest & raignest world without end, Amen.

Psa. 16.

Michtam of David. It is a literal prophetic of Christ. Act. 2. 25. & it hath relation to the communion of saints, The so'e-mediatorship of Christ , his resurrection , & his sitting at the right-hand of God, &c. It is usefull to confirm vs in these articles of our faith afore mentioned, &c.

S AVE me, oh Lord; for, I haue laid
My trustfull hope, alone, on thee :

C ;

And,

And, to thy ſelf, my Soul hath ſaid,
That thou (oh Lord) her Lord ſhalt be.
My goods, to thee are nothing worth:
But, in their uſe I will declare,
That I affect thy Saints on earth;

And, ſuch as well-deſervers are.

2 All they who ſerve another God,
Shall gaine encrease of griefs & blame;
Their drinck-oblation ſtaind with bloud,
I'll nor prefer, nor ſpeake their Name.
God is my birth-right, & my ſhare;
He fills my Cupp; maintaines my Lot;
Faيرة portions, my diſiſions are,

And pleaſant places I have gott.

3 The Lord be praiſd, who wrought it ſo:
For, he in this, did me adviſe.

My Reines, by night, inform'd me to;
And, God I place before mine eyes.
Who ſtands at my right-hand ſo near,
That, me no fears of chaing moleſt:
It both my hart & voice, doth cheare;

My fleſh likewise, in hope doth reſt.

4 For, Lord, thou neither wilt permit
That left in hell my ſoul ſhould lie;
Nor wilt thou ſuffer in the Pitt,
Thy holy-one to putriſie.

But (through lifes path-way) me ſhalt bring,
Where, in thy fight (at thy right hand)
All Ioyes, and each delightfull thinge

For ever, & for ever, ſtand.

*Grant, oh Lord, our ſoules may ſo truly affect thee, that
thy pore members may reap the fruites of our charitable
affections. Let vs continue ſo conſtant alſo, in thy true
worſhip, that all our offerings may be made acceptable by the
mediation*

Psalme XVI.

27

mediation of Christ Iesus, & that we may inherit our portion with him: So, his blessed Soul & body (against which nor hell nor corruption could preuaile) shall drawe after him, our soules, out of the hell of an afflicted conscience, & our bodies from the graves of sinn, & mortalitie, to enioy with him, a ioyfull resurrection at his right-hand; & the fullnes of all pleasures, in thy glorious presence, for evermore. Amen.

Another of the same.

PReserve me Lord; for, I on thee depend;
And, for her Lord, my soul professes thee.
Though to thy self, my wealth no profit lend,
Thy Saints on earth, my love shall therby see.
But, they shall feel their sorrow still encreased,
Whose offrings are to other Gods addressed.
2 Their bloudie-drinck-oblation to present,
Or, with my lipps so name them, I disdaine:
Thou art my Lott, where with I am content;
Thou for my cupp, a portion shalt maintaine.
To me, the Lines a goodly share divided;
And praisd be God, that me so well hath guided.
3 My reines likewise, instruct me in the night:
Before mine eyes, the Lord still seemes to stand;
And, sure, I shall preserved be vpright,
Because, the Lord remaines at my right-hand.
It glads my hart; with joy my tongue now singeth;
And, hopefull rest, vnto my flesh it bringeth.
4 For why; my soul thou shalt not leave in hell,
Nor let thy holy-one corruption see:
But, vnto me, thy path of life reveal,
Which thither tends, wher joies perfections be;
Ev'n thither, where at thy right-hand attending.
Those plaesures are, which never shal haue ending.

Psal. 17.

Psa. 17.

A prayer of David, *It personates Christs members in persecution desiring succour, & comforting the selves in hope of the blessed vision of God, after their Resurrection; &c.*
 It is vsfull, when we have cōsidered the quality of our foes, & by faith applyed vnto our selves, the innocency of Christ, with an affection therevnto.

Lord, hear my cause, my suites, my cries,
 Which from vnfained lipps do flowe;

To rightfull things decline thine eyes,
 And, from thy self, let sentence goe.

My secret thoughts are in thy sight;
 Thou view'st them, in the darkeſt night.

2 Thou tri'd'st my fault, & found'st it none;
 For, from offence I kept my tongue:

And (as for things by others done)
 My words preserved me from wrong.

Oh! be thou pleas'd, my course to guide;
 And stay my feet, lest els they slide.

3 On thee I call; for thou wilt hear:
 Lord, hear, & my complaint attend.

Let thy great love to me appeare,
 And thy right-hand my life defend;

Ev'n that right-hand which from their foes,
 Gards them, who trust in thee repose:

4 From Tiraunts, me beseiging-round,
 From Sinners, who my harme assay,

Lord, as thine eye-ball keep me sound;
 And, over me, thy wings display.

For, they with fatt, quite round are clad;

And, haughtie braggs, their mouths have made,

5 Me, in my waies, they have withstood,
 And fought about with downe-cast eyes,

Like

Like lions (when they hunt for food)
Or lions whelp, which lurking lies.

But, rise, resist; & foile them Lord :

From Sinners, gard me, by thy sword.

6 Lord, from those world-lings gard thou me ;

Who in this life, their lot receive ;

Who full of wealth, & children be ,

And for their babes large portions leave.

To wake from sinn, & looke on thee ,

In thine owne forme, contenteth mee.

Accept oh Lord, our weak endeavours , & so teach us to moderate our thoughts, to govern our tongues, & to order our conversations ; that no temporal or spirituall aduersarie, may iustly accuse or harm us. Take us into thy speciall protection ; because, our foes are powerfull, cruel, & deligent in seeking our destruction : but , above all, keep us from the polluted conversations & affections, of those whose belly is their God ; and whose portion of happines, is in this life ; that when we shal awake out of our graves, we may appear in thy righteousnes; reioice in our happy lot ; & be fully satisfied in the fruition of thee , who livest & raigest world without end. Amen.

Psa. 118.

A Psalm of David the servant of the Lord , who sung vnto the Lord , the words of this song, when the Lord delivered him from the hand of al his foes , & from the hand of Saul. *It mysticallie declareth Gods maiestical proceeding in the work of our redemption.* And it may be vsed to praise God for our deliverances, by the Incarnation, resurrection, & exaltation of Christ ; & for the benifits which we receive thereby.

I Love the Lord; for, my support ,

My horne of health, is he :

My

My Rock, my trust, my Sheild, my fort ,
And, oft hath helped me.
He merri'ts praise; for, when I cry
Me, from all foes he saves ;
Though wrapt in pangs of death, I lie
And plung'd in sorrowes waves ?
2 Yea, when by death & hell en-snar'd ,
I fought the Lord, in fear ;
My God, within his Temple heard,
And my complaints did hear :
Earths ground-work shook to feel his yre ;
The trembling hills, did quake :
His nostrills fum'de, his mouth breath'd fire ,
Which burning coales did make.
3 Then, downe he came, & heau'n he bow'd
His feet thick darknes hid.
A flieg Cherube he bestrode ;
The winged windes, he ridd.
A duskie fogg, his Cov'ring was ;
Dark waters were his tent :
Before the brightnes of his face ,
Clouds. fire, & hayle, he sent.
4 The Lord, from heav'n did also make
His thunders to be heard :
Yea, when that great Almighty Spake ,
Both fire & haile appear'd :
His darts, on ev'ry side he threwe ,
Till they disperfed were :
His burning Lightninghs, flashing flewe ,
And caused them to fear.
5 When he did frown, a dreadfull blast
He from his nostrills blow'd ,
Which, vp the seas lowe Depths did cast ,
And, Earths foundation show'd.

Then

Pfalme XVIII.

31

Then down he sent. & from among
 Great fouds, advanced me ;
 And from those foes that were too strong ;
 He likewise garded me.
 6 They in my Cares did me prévent ;
 But, still, God was my hope :
 He, for his love-sake, succour sent ,
 And gave me larger scope.
 The Lord, my Righteousnes observ'd,
 His favour he bestow'd ;
 And, as mine innocence deserv'd ,
 So, he his mercy show'd.
 7 For, in Gods wayes my walkings were ,
 From him I have not stept ;
 Still in my sight , his iudgments are ,
 And I his lawes haue kept.
 In him, I iustifide became ;
 For, I did leave my sinn :
 And, as I iust & righteous am ,
 Rewarded I haue binn.
 8 As he my hands did guiltles finde ,
 He, so did me require :
 For, to the meek the Lord is kinde ,
 To righteous men vpright.
 Among the pure, he will be pure ,
 And, on the froward frowne.
 The poreman he will make secure ,
 And, pluck the proud-man downe.
 9 My Darknes, God shall brightnes make ;
 My Lampe, enlight he shall.
 By him, I through an Army brake ,
 And overleap'd a wall ,
 Gods way is right, pure is his word ;
 He saves if sought he be :

Fo

For, who is God, except the Lord,

Or who can save but he ?

10 About my Loines, he strength did binde,

He, sett my path-way streight :

He, made my feet out runn the Hinde,

And rais'd me to this height

My hands to fight; my Armes to bend

A bowe of steel, he taught ;

His Buckler, he to me did lend ,

And, saving-health it brought.

11 His right-hand hath supported me ;

His love hath made me great ;

My stepps, by him enlarged be ,

And, safe my feet are sett.

I did persue (yea tooke) my Foes ,

And slewe til all were slaine.

They fell downe wounded by my blowes,

And could nor rise againe.

12 For, he (to fitt me for the war)

With powre, did me indue ,

And, those who my opposers are ,

Beneath my feet he threwe .

To conquer them, who mee envide ,

Me, strong enough, he made .

They cride, and (though to God they cride)

Replies, nor helps, they had.

13 Then, as the dust which whirl-windes tosse,

So small, I them did beat ;

And threw them forth, as myrie-drosse ,

Which lies about the streat.

Thus, from the peoples vp-roares freed,

I (through his grace) became :

And, now to be the Gentiles Head ;

By him, advanc'd I am.

Psalme XVIII.

33

14 A nation shall my Servants be ,
 which knowes me not, as yet :
 Assoone as they have heard of me,
 Themselves they shall submit.
 The stranger shall stand out no more ;
 But, in his Bullworks feare :
 Oh praise the living Lord, therfore ;
 Aloud, Gods praise declare.
 15 Let God, my saving-health, be praids ,
 By whome to passe it came ,
 That, I above the people raids ,
 And thus avenged am.
 Above all them that me oppose ,
 He doth exalt my throne ;
 And, saveth me from all my foes ;
 Ev'n from the Cruel-one.
 16 Among the gentiles, now, therefore
 I'll thanck him for the same ;
 My song shall be for evermore ,
 In honor of his Name.
 His king, & his anointed-one
 He gloriously hath freed ;
 And, everlasting mercie shown
 To David & his seed.

Vouchsafe , most gracious Lord , according to thy accustomed mercie, to be still our Protector ; & let thy Name be alwaies glorified for the miraculous deliverances of thy Church, now & in al Ages; especially for the great worke of mans generall redemption. Instruct vs in the spiritual warfar; enable vs against all our visible & invisible foes; subdue vnto vs all our owne rebellious Affections ; deliver vs out of all our sufferings ; Give vs victorie over everie temptation; Encrease thy kingdome by the calling of those, who are not yet thy People ; And make vs unsainedlie

D

thanck

*thankful vnto thee for these, & all the rest of thy mercies
through Iesus Christ, our Lord, Amen.*

Psal. 19.

To the cheef Musitian a Psalme of David. *It declares the universal preaching of Gods Divinity by the book of his Creatures, & it is a prophecie of the generall publication of the Gospel, Rom. 10. It sheweth also, the properties, of the divine word. It may be used to praise God for the priueledges which we have by his word; &, as a prayer for sanctification. &c.*

Gods glorie, shines among the Sphears;
The heav'ns, his handie-works disclose;
Their daylie speech, his powre declares;
And e'vry night, his wisdom shows.
Their language, in al tongues is found;
Their Line, about Earths globe, doth runn:
Through-out the world their words do sound;

And, there's the Pallace of the Sunn.

2 He Bride-groome-like, refresh'd appears,
When he forgoes his lodging place;
Or gyant-like, when vp he rears
And chears himself, to runn a Race.
His Iorneies are from thence begun,
Ev'n where, the bounds of heav'n are sett;
And, he quite round the world doth runn,

Refreshing all things with his heat.

3 God's Rule is plaine, & soules conuerts;
His witnes firme, & maketh wise:
His lawes are just, & glad our harts;
His Precepts pure, & clear our eyes.
His blames Feare is vn-confinde,
Both true & right, are all his doomes,
More worth then gold (ev'n gold refin'de)

More

Psalme XIX.

35

More sweet, then hony in the combes.

4 Moreover, they thy seruant warne,
By keeping them, he profit winns:
But, Lord, his guilt who cann descerne?
Oh! therfor purge my secreat sinns.
From daring Crimes, thy saruant save,
And, let them bear no sway in me:
So, I the lesse rebuke shall have,

And, from the great-offence, be free.

5 Oh! when I speake, let ev'ry word,
And ev'rie muzing of my hart,
Be pleasing in thy sight, oh Lord,

For, thou my strength, & saviour art.

*No excuse is left, oh mercifull Father, if we be ignorant
of thee, or unconformable to thy will: for, by the book of
thy Creatures, it was long-since declared unto the whole
world. which Text, being corrupted by humane Inven-
tions, thou didst explaine it againe in the volumes of the
Prophets: Since then, it was more illustrated by the wri-
tings of the Apostles; And the prime scope of all these
Bookes, thy blessed Spirit daylie preacheth & interpre-
teth throughout the world, by ordinarie or extraordinarie
meanes. The powre, truth, puritie, sweetnes, & profitabenes
of this divine word wee do, or must, confesse also, to be evi-
dent, Nevertheles (because wee have much wilful igno-
rance, & many secret corruptions, we humbly pray thee, so
extraordinarie to enlighten our darknes, & to purge our
concealed polutions, that (we being illuminated & sancti-
fied by the holic-ghost) the vnardonable Sinn may
be avoided, & we made acceptable to thee in Christ Iesus.
Amen.*

Psa. 20.

To the cheef Musitian A Psalme of David. It is

D 2

a prayer,

a prayer for Spirituall graces , with a protestation of affiance in God ; & it mystically toucheth the Prest-hood & royal dignity of Christ &c. It may be vsed to desire Gods acceptance of vs in his Sonn; & may serue, in some cases , as a prayer for christian princes and pastors. &c.

THe Lord, at need, vouchsafe thee grace ,

Let Jacobs God, thy cause defend ,
Protect thee from his holy-place ,
And, strength to thee from Syon send.
Thy guifts, let him remember, still ,
Let him accept thy Sacrifice ,

Selah,

Thy harts request, let him fulfill ,
And, prosper all thou shalt devise.
1 We wil reioice thy peace to see ,
And in Gods name our Ensignes wave ,
When al thy suites are granted thee :
For, God (I know) his Christ will save.
By his right-hand's almightie force ,
God hears vs from his holy-hill.

Some trust in charrets, or in horse ,
But, we Gods Name remember, still.

3 In that regard, we raised are ,
And stand vpright, when they do fal.
Oh ! let the king, our prayers hear ,
And save vs, Lord, when we do call.

*Assist us mercifully oh God , in all our Afflictions ;
Accept the Sacrifice offred for vs by Christ Iesus , the
high-preist of our soules ; & in his Mediations , grant
vnto vs, all our faithfull petitions ; That so (renouncing al
temporall Assurances , & trustinge only in thy defence) we
may arise from those sinns, into which many fall, without re-
pentance ; and that we may be made partakers of thy Sal-
uation , with our kinglie Mediatour , who liveth &
raigneth*

Psalme XXI.

37

raigneth with thee oh father, & thy holy-spirit, world without end. Amen.

Psa. 21.

To the cheef Musitian a Psalm of David. *It is a literal prophecie of the kingly dignitie of Christ, mentioninge some of his royall prerogatives, &c. It may be vsed as a thanckfull commemoration of the preheminence of our spirituall king. &c.*

Lord, in thy strength, how ioies the king?
And, of thine aide, how glad is he?

His harts desires, in ev'rie thing,
Have bene bestow'd on him, by thee *Selah.*
With blessings, thou didst him prevent,
With purest gold, thou cou'd'st his head,
To ask for life, was his intent;

And, he of endles life, hath sped.
3 Through thy defence, he famous growes;
And, is to high preferment reard;
On him, thy blisse-evernal flowes,
Thy gracious lookes his hart have chear'd.
Through thy meer love, the king shal stand
Still firme, if he on thee repose.

And, Lord, thy hand (ev'n thy right-hand)
Shall serch, & finde out all thy foes.

3 As ovens, hot with flames, will do,
So, thou shalt scorch them in thyne yre:
And, in thy wrath consume them so,
As if they burned in the fire.

Yea, thou shalt from the race of man,
Root out their fruite, & pluck their seed;
Because, to wrong thee, they begann,
Although they could not act the deed.

4 Thou shalt expose them (as it were)

D 3

A Mar

A Marke, within thy shooting-place ;
 Thy stringed shafts thou shalt prepare
 And, stick thine Arrowes in their face.
 Thus, be thou still exalted, Lord,
 By thine owne powre, thy trophies raise:
 And then, with joye wee will record
 Thy Matchles might, in songs of praise.

*Blessed be thy Name, oh God, for that high preferment
 which thou hast vouchsafed the Manhood, by assuming the
 same to thy Deitie, & by bestowing thereon a soveraign-
 tie, over al the rest of thy Creatures. Give vs humility
 to ascribe al the glorie therof to Christ Iesus; Hear all our
 petitions in him; Teach vs by his example, so to trust in thee,
 that we may obtaine the priveledges of his glorious
 kingdome, & become partakers of that Life-eternal to
 which he ascended. So; escaping those terrible Iudgments
 which thou inflictst on thy malicious foes, we shall behold
 their confusion, to the exaltation of thy powre, to whome
 be all honor & glorie, now & for evermore. Amen.*

Psa. 22.

To the cheef Musitian vpon Aijleth Shaha: A
 Psalm of David. *It is a prophecie of Christ his passion,
 unfolding divers passages thereof, & mentioning also the calling
 of the Gentiles, &c. It may be sung to commemorate
 the Passion, & some other miſeries of our Re-
 demption, &c.*

WHy hast thou, oh my God, my God.

Why hast thou me forgone ?

Why, nearer is not thy abode ;

To hear & help my mone ?

Vnheard of thee, I cry whole daies ;

Whole nights the same I doe ;

Yet, thou art Isr'els cheefest praise,

And

Pfalme XXII.

39

And, thou art holy to.
 2 Our fathers did on thee depend,
 And, thou didst them secure:
 They cride, & thou didst them defend;
 Their faith did them assure.
 But, I, pore worme, an Abiect am,
 No man, but one forlorne:
 The people make of me their game,
 Their proverb, & their scorne.
 3 When me they vewe, their heads they nod,
 Make mouths, & jeering, say;
 God was his hope, now then, if God
 Him loves, him save he may.
 But, thou didst gard me in the wombe,
 Thou didst convay me thence:
 At nurse, my hope thou didst become,
 And, keptst me ever since.
 4 Er'e-since my birth, my God thou art;
 My trust is all in thee:
 Oh! do not far fro me depast,
 For, perills compasse mee.
 Strong Bulls (ev'n herds of Bashan race)
 Beset me round about:
 They stand wide-gaping in my face;
 Like Lions, roaring-out.
 5 Like water, I am pour'de aside;
 My bones are strain'd apart:
 E'vn potthard-like, my strength is dride;
 Like wax, dissolues my hart.
 Vnto my Iawes, my tongue is glew'd;
 For, thou didst me confound.
 With cruel doggs I am persu'de;
 By Sinners, closed round.
 6 My hands & feet, they nailed fast;

D 4

My

My bones apparant were :
Vpon my vesture, lots they cast ,
My garments they did share.
Thine ayde, therfore, no more delay ;
But, Lord my strength, draw near ,
Cause not the sword, my soul to slay ,
Nor doggs to rend my dear.
7 Me, from the mouthes of Lions, garde ;
As I, in former daies ,
From hornes of vnicornes was heard :
So, I will sing thy praise.
Thy fame, I'le in thy church record ,
My brethren being there.
Oh ! praise him yee that fear the Lord ,
And Jacobs offspring are.
8 Him, oh yee seed of Isr'el, fear ;
For, he doth nor despize
Afflicted soules, nor stop his eare ,
Nor turne from them his eyes.
But, when thy crie, their cries are heard ;
For which, his praise I sing :
And, in great throngs, where God is feard ,
My vowes to him I'le bring.
9 The meek shal feed till they are full ,
And praise the Lord therfore .
All yee, who seek him in your soul ,
Shal live for evermore.
The worlds far ends, to minde shal call
Their dutie to the Lord :
And, he of heathen kingdomes, all,
Shal see him self ador'de.
10 For, his the kingdome is, indeed ,
All nations, ruleth he.
Earth, farlings on his bread shal feed ,

Pfalme XXIII.

41

And, thanckful they shalbe.
 Yea, they shall all before him bowe
 Whose lodging is the grave,
 For, none but he hath powre enough,
 The soul from death to save.
 11 A seed, whome he shall count his owne,
 Shal then, to God returne;
 And, make his Acts of Justice known
 To people yet vnborn.

*Oh! thou glorie of Israel, & the hope of all who trust
 in thee; seeing by a voluntarie humiliation, thou hast
 in thine own person felt the bitterness of reproches, the
 crueltie of persecuters, the sharpnes of povertie; the
 extreame torments of the flesh, the strongest Agonies of the
 soul, and every horror which may affright us (when in
 our greatest tryalls & temptations we seem (as it were)
 utterly forsaken both of God & man) remember (oh
 remember) thine owne passion, & have mercie upon us.
 Hear us, when we crie; help us, when we can crie no lon-
 ger: And when all our strength faileth, let thy powre pluck
 us out of our tormenters Iawes; that we & they whom
 thou hast promised to collect from al places & Ages of the
 world, may meet in thy heavenly kingdome, to glorify
 thee, for ever & ever. Amen.*

Psa. 23.

A Psalm of David. *The Christian soul acknowledgeth
 Christ her pastor enriching, feedinge, reioicing, reforming,
 beautifieng her, & providing for her an eternall habitation,
 in his owne presence &c. It may be sung to praise
 God for the benefits herein mentioned, &c.*

THE Lord my Pastor daignés to be,

I nothing, now, shall need:
 To drinck sweet springs he bringeth mee,

D;

And

And on green Meads to feed,
 For his Name-sake, my hart he glads ;
 He makes my wayes vpright :
 And, I, the vale of deaths black shades ,
 Cann passe, without affright.
 2 Thy staffe, thy presence, & thy rodd ,
 My joyfull comforts are ,
 And, thou before my foes (oh God)
 My Table shalt prepare.
 Oyle on my head. pour'd out thou hast ,
 My Cupp doth over-flowe ,
 And thou, on me, whilst life doth last ,
 Thy favours wilt bestowe.
 3 Yea, Lord, thy goodnes & thy grace ,
 Shall alwayes follow me :
 And, in thy house, my dwelling place
 For evermore shall be.

*Keep us , oh thou faithfull Sheapherd of our soules,
 that the Devil take vs not out of thy folde , nor entise vs
 from thy pastures by faire a'urements. Setle vs in thy
 Church, Refresh vs by thy Spirit, Instruct vs by thy Sa-
 craments, Guide vs by thy example , reforme vs by thy
 fatherly correction , & so comfort vs by thy presence ;
 that we may acknowledge , there is no need of those beggerly
 assistances whereon worldlings depend ; and, that we may
 walke without repininge, through the afflictions of this life;
 & without fear, through the shaddowes of Death, to those
 mansions, which thou hast appointed for thy chosen flock; in
 the kingdome of heaven. Amen.*

Psa. 24.

A psalme of David. It describes the largnes of Christs
 inheritance, & shewes who are members of his Church.
 Then, by a poetical prosopopeia, the everlasting Gates
 are

Psalme XXIV.

43

are summoned to give passage for the Ascension of that glorious King, It is vsed, in commemoration of the Ascension.

THe Earth's the Lords, with her encrease;

The world, & all her goods:

He founded it vpon the seas,

And layd it on the Flouds.

What man is he that shal have grace

To climbe the hill of God?

Or Who shall in his holy-place,

Obtaine their free abode?

2 Sure, they whose hands are innocent,

Whose meanings are vpright.

Whose harts to folly are not bent,

Who swear, without deceit.

Such, gaine from God, a blessed meed,

And, from their saviour grace:

And, such (oh Iacob) are their seed

Who truly seek thy face.

3 Yee Gates, lift vp your heades on high,

(Yee dores which last for aye)

The king of glory passeth-by,

Vnclose, & give him way.

Who is the king of glorie? tell,

Oh tell! who might he be?

The Lord, who doth in strength excell,

That glorious king, is he.

4 Yee Gates, aloft your Arches heave,

(Yee dores that have no ende)

Vnto the king of glorie, give

Free passage to ascend.

Who is the king of glorie? say:

Oh say! who might he be?

The Lord of Armies in aray,

That

That glorious king is he.

Seeing thou hast evidently declared, oh Christ the King of glorie, who they are whome thou wilt admit into that kingdome whither thou art ascended; and who are truly of that spirituall seed, to whome thy promises appertaine. Grant, we beseech thee, that we may make our Election sure, by the workes of regeneration, & not be deluded by the false perswasions of a fruitles faith. So, all thy Creatures, shall give both way, and assistance, to our Ascension after thee; to whome with the father & holy-spirit, be ascribed all praise, powre, & glorie, now & for evermore. Amen.

Psa. 25.

A Psalm of David. It containeth many petitions of an afflicted penitent Soul; declares the excellence of the Lawe of Grace, & the priveledges of the regenerate &c. It may be vsed when we are dejected by the sight of our guiltines, & are truly penitent, &c.,

I Lift my soul to thee;
 My trust in thee is plac'd:
 Oh let me, Lord, nor scorn'd be,
 Nor by my foe disgrac'd.
 But, keep reproches all
 From those who thee attend,
 And, let on them Confusion fall
 That without Cause offend.
 2 Thy waies to me impart,
 Let me thy Truth be taught;
 For, thou, oh God, my Saviour art:
 Whome I have alway sought.
 Be still, to me as kinde
 As thou of old hast binn;
 And, bear thou not those faults in minde,

Which

Pſalme XXV.

45

which I have erred in.
 3 But, grace to me afford ,
 Ev'u for thy goodnes ſake;
 As thou art good, & gracious, Lord ,
 On me compaſſion take.
 Direct al thoſe that ſtray ,
 In iudgment, guide the meek ,
 And, them informe thou in thy way ,
 That humbly, thee de ſecke.
 4 For, Truth & Mercie, Lord ,
 Are found in all thy wayes ,
 By ev'ry one who keeps thy word ,
 And thy Commands obayes.
 Remit (though great they are)
 My ſinns, for thy Name ſake ,
 And, ſuffer him who thee doth fear ,
 His choſen-path to take.
 5 Then, eaſd his hart ſhal growe ,
 His ſeed the Land ſhal fill ,
 And, he that feares the Lord, ſhall know
 His Counſells, & his will.
 Myne eyes attend on thee ,
 That thou maiſt me releaſe :
 In mercie, Lord, returne to mee
 Forlorne & in deſtreſſe.
 6 My greefs enlarged are ;
 Oh come, & me releeve .
 My ſorrowes heed, regard my care ;
 And all my ſinns forgive.
 Obſerve, oh Lord, my foes ;
 Marke how abuſ'd I am ;
 And (ſince I truſt in thee repoſe)
 Defend my ſoul from ſhame.
 7 Yea, keep thou me vpright ;

Be-

Because . I hope in thee :
 And, from all wrongs, & all despight ,
 Let Isr'el saved be.

*Remember not , oh Lord , our offences ; but of thy meeke
 Mercie blot out all our transgressions. Let neither the follies
 of our youth, nor the greatnes of any other sinns, deprive us
 of thy wonted compassion. Consider our weaknes, our suf-
 frings , & the condition of our adversaries , as motives of
 thy pittie ; That our sinns beinge remitted , our fetters
 unloosed , and thy secrets (even the misteries of Saving-
 grace) revealed ; wee may in true meeknes, follow him ,
 who is the way , the Truth , and the Life ; & be kept by
 thy speciall Grace, from all future sinns & dangers, unto our
 iyes end. Amen.*

Another of the same ,

A Loft, I raise my soul, oh Lord, to thee ;
 And I in thee alone, my trust have placed.
 By those therfore, that seek to mischeeve me ,
 Oh, let me not be shamed, nor disgraced.
 Confound not those who seek to do thy will ;
 But, shame those mē that Causeles have offended,
 Direct thou me in thy Truths pathway, still ;
 For (Lord my health) on thee I have attended.
 Eternall God, in mercie, thinck on me ,
 As it hath bene of old thy gracious fashion :
 Forgot, let all my youthfull errors be ;
 For thy love sake, Remember thy compassion.
 Great is thy grace, & great thy Iustice, Lord :
 Therfor, thy waies to sinful men thou showest
 Healp to thee meek, thou dost, likewise, afford
 Whē he is indgd, & guid'st him where thō goest.
 In all thy waies, both Truth & Mercie be ,

For

For such, as have thy league, & word observed :
 Keep therfor, Lord, thy grace in store for me ;
 (For thy namesake) though I have ill deserved.
 Let those, in whome thy sacred fear is found ,
 In their desired pathway, Lord, persever.
 Make true content, in all their soules abound ;
 And, let their seed, possesse the land, for ever.
 No man oh Lord, who stands in fear of thee ,
 Shall from thy league or Counsels, be debarred.
 On thee, therfore, mine eyes attending be ,
 That from the net, my feet may be vnfnared ;
 Pleas'd be, in love, to visit me againe ;
 For, lo. ; despis'd I am, & sore distressed.
 Quit me, from all my sorrowes & my paine ;
 For, my hart-greefs (oh Lord) are much encreased.
 Regard my wants ; Behold, & mark my woes ;
 Remitting all wherin I have offended.
 See, See, oh Lord, what numbers are my foes ;
 And, what despights to me they have intended.
 To help & save my soul, entreate'll be :
 Thou art my Garde, oh ! keep me vndisgraced ;
 Vpright, & pure, because, I trust in thee :
 And, from all Cares, let Isr'el be released.

Pfal. 26.

A Psalm of David. *It settis downe some marks of the true church & of her members ; & personates her. iustifying her self against the secret imputations of her foes (from whome she desires to be distinguished) &c. It is vselfull for those members of Christ, whoe are falsely accused. &c.*

Give sentence, now, oh Lord, with me ;
 For, I have walk'd aright ;

And,

And, since I have relide on thee ,

Preserve me still vpright.

Prone thou my hart & Raines, oh God ;

Search there, what thou canst finde :

For, I the Paths of Trurh have trodd ;

And, bear thy love in minde.

2 With wicked men I have not sate ,

Nor with dissemblers gone :

Prophane Assemblies I do hate ,

And shunn the sinners throne.

With hands wash'd clean in simplenes ;

I'le round thine Altars goe ;

And there; in songs of thanckfulnes ,

Thy wondrous works I'le showe.

3 For, I that place affect, oh God ,

Where thou so much art fam'de :

Therfor, with sinners, thirsting blood ,

Oh ! let me not be nam'd.

Their hands (their verie righthands) be

with bribes, & mischeefs fraught :

But, Lord, redeeme & pittie me ;

For, I truths Paths have sought.

4 In stedfast waies, with fixed feet ,

Firme standing, I possesse :

For which, where great Assemblies meet ,

I, will the Lord confesse.

Give vs grace , oh Lord, so to avoide the societie , & practises of wicked men ; that neither our consciences may accuse vs, to be willfully guiltie of their crimes , nor thou condemn vs for hypocrites ; when thou serchest & iudgest the secrets of our harts. Ioine, to the iuritie of manners , a sincere devotion ; that honesty & Religion (being knit & married together in our soules by thee) may never be divorced. Let our zeal also to thy house,

Psalme XXVII.

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house, & our Love to thy Service, be such as may distinguish us from prophane worldlings; & so linck us by charity to thy faithfull members, that we may continue thine to our lives end. Amen.

Psa. 27.

A Psalm of David. *It expresseth confidence in God. & a longing to enioy the priueledges of his sanctuarie. It vowes also to seek & serve him; desires Gods assistance, & exhorts to faith & perseverance &c. It is vsefull, for all Christians, to these purposes.*

GOD is my light, my health mine Ayde;
My lifes defence: whome should I fear?
When wicked foes my death assayd,

They tript, & fell, & ruinde were,
I, therfor, will nor faint, nor fly,
Although, an host beseegeth me;
If God, will not this boone deny,

For which, I'le now a suiter be.
Ev'n that he grace to me afford,
My life-time in his house to spend;
To vewe the beautie of the Lord,
And in his Temple to attend.
For, in his Tent, when dangers threat;
In secret, he should me enclose;
Vpon a Rock, my footing set,

And, raise my head above my foes.
Then, in God's house, a Sacrifice
Of praises, I would also give:
Hear therfor, Lord; & let my cries
A gracious Answer, now receive.
When thou dost bid me seek thy face;
Thy face I'le seek, my hart replies:
Reiect not therfor, nor disgrace.

E

Thy

Thy Servant who on thee relies.

4 Oh Lord, who didst my soul preserve
When, me my parents did forsake ;
(Because of them who me observe)
Now, plaine to me, thy path-waies make.
Yea, from the pleasure of my foes ,
Protect me Lord : for, lo; with lies ,
False witnesses do me oppose ;

And, cruel words they do devise.

5 That, had I not beleef to see
Gods grace (within that land of blisse
Where endles life shal granted be)
My soul had fainted, long e're this.
Attend thou still vpon the Lord ,
And faint thou not (who e're thou art)
Attend I say, vpon the Lord ;

And, he shall fortify thy hart.

It is an unspeakable favour oh Lord , to live where wee may peaceably assemble in thy house , & obtaine thy comfortable presence in thy blessed word & Sacraments. How many , oh God ! how many ? are deprived of this consolation ? And , oh how long ? & with how little sense of our happines , have wee enjoyed this great blessing? Grant unto vs, we beseech thee, more thanckfulnes , lest thou iustlie withdrawe thy abused grace ; Give in due time, this great Benifit , to all who unfainedlie desire it for thy glorie: In the mean while, vouchsafe them patience , to sustaine their burthen without fainting ; & let the hope of that, which is prepared for thie saints , in the Land of the living , stir up them & us , to a faithfull performance of our whole dutie towards thee , through the assistance of thy holy-spirit, Amen.

Psalm. 28.

A Psalm of David, *It craves Gods assistance, impre-*
cates

Pfalme XXVIII.

51

eates his Iudgments against the wicked, professeth assurance in the divine protection, & ascribes glorie, & powre, & thanks, to the Almighty, &c. It may be vsed as a prayer, & protestation of our faith in persecution.

OH Lord My strength, I crie to thee.

Give eare, & Silence do not keep:

Left, not vnlike to those I be,

Which downe descend, into the deep.

Obserue my Cries, & what I pray,

When to thine Arke, my hands I rear:

With sinners, pluck me not, away,

Who speake of peace, yet purpose warr.

2 Give them what their ill deeds require;

As they deserue, so them reward.

For their lew'd works, pay them their hire,

Because, thy works they nought regard.

Yea, seeing they thy works despize,

Destroy them, never to be raisd:

But, hear my suite, & heed my cries,

And be thou, Lord, for ever praisd.

3 For, thou art, Lord, my sheild, mine ayde;

My strength, of whome I hopeful am:

Therof, my hart is well apaid,

And, of thy praise, my Songs I frame.

Thy Christ, thou alway shalt protect:

Thou art his rock; &, fav'd by thee,

Thine heritage & thine Elect,

(Blest, fedd, & magnifide) shall be.

Immortal God, so manie & so great perills do alway threaten vs, that we are still at the brink of destruction; & vnles thou be gracious, we shall soone be swallowed up. Hear vs therfor, when we cal on thee, in the Mediation of Iesus Christ; & gather vs not among Hypocrites, or

notorious Malefactors: But, when they shal receive their due reward, who by a dissembled Vnitie, trouble the peace of thy Church, or dishonor thy Name, by Atheisme or prophanes; let vs reap the fructe of our hopes, to our soysfull exaltation among thine elect, & to the glorifieng of thy Mercie, through Iesus Christ our Lord. Amen.

Psal. 29.

A Psalme of David It mystically expresth the powre of Gods voice (or evangelical word) over all sorts of people, in all places. It may be vsed to praise God, for having thereby (according to this prophecie) converted those, who were naturally as obdurate as trees, mountaines, feilds, & brute-creatures.

A Scribe, yee Mightie, to the Lord,

Ascribe al powre & fame:

Let him be in his house ador'd,

And, honor yee his Name.

The Lord, commandeth, with his voice,

The seas, & greatest Floud;

And, when the thunder makes a noise,

It is the voice of God.

With powre, the God of glorie, speaks,

And, awfull are his words.

His voice, the strongest cedars breaks,

That Libanon affords.

Eu'n Libanon & Shirion to,

He makes to start (through feare)

As Vnicornes & Bullocks do,

That yonge & frightful are.

God's voice, between the flames doth flie,

God's voice, the Desert shakes:

God's Voice, doth *Cadesch* terrifie,

The Hinde, it Calfeles makes,

Yea,

Pfalme XXX.

53

Yea, with his Voice, the thickest grove .

To plainest veiwe he laies ;

And, in his Temple, those things move

All tongues, to sing his praise.

4 The Lord, likewise, doth in the Floud

An endles rule possesse ;

And, blesseth al the Folke of God ,

With fortitude, & peace.

Honor & praise, be given to thee, oh Lord God, for the powerfull preaching of thy word, let the sound of thie voice be still in our eares. When we rage like a troubled sea, let it calme us ; VVhen we are like over-lostie Cedars , let it humble us ; when we are as unmoveable as mountaines (in our owne opinions) let it shake us; when we are wanton like young Bullocks, let it tame us ; when we are as rude, or barren as a wildernes, let it civilize & make us fructful; when we are pregnant with anie, mischeef, let it make our conceptions abortive; when we are ensnared among, the thick bushes of ignorance, or worldlie Cares, let it discover a passage out of error , & disentangle our harts from carnall affections : that, the whole world may be subiected unto thee ; & that we & al tongues may praise & magnifie thy Name, for ever & ever Amen.

Psa. 30.

A Psalm or song of the dedication of the house of David. *It seems a thanksgivinge for the resurrection of Christ , whose true house or Temple, was his Body. It confesseth Gods graciousnes, & mans weaknes , &c. We may vse it, when, arising from our sinns, we resolve to dedicate our selves as temples to the holy-ghost.*

Lord God, thy praise I will declare ;

For why, thou me hast magnified :

My foes insultings thou did'st bar ,

E 3

And,

And, sav'dst me, when for help I cride,
 Yea, from the dungeon & the pit,
 Thou keptst my soul & life, oh Lord;
 Let all thy saints (remembring it)

With praise, thy holines recorde.

2 Thy wrath, abides not long in thee,
 But, in thy favour, life appears;
 And, joy shall in the morning be,
 Though, over-night, there may be teares.

In my advancement, once I sayd,
 That nothing should my foot remove;
 Because, my mountaine thou hadst laid

So firmelie, Lord, by thy meer love.

3 Yet, when thy face thou didst but hide,
 I quickly was oppress'd, againe;

And, then, to thee againe I cride;
 And in my crie, did thus complaine.

What profit will my bloud afford,

When, I, shal to the grave descend?

Oh! can it sing thy praises, Lord?

Or can the dust thy truth comend?

4 Lord, hear, & pittie take on me;

To succour me, thy help employ:

That, chang'd to songs, my sighes, may be;

My mourning-weeds to robes of ioy.

So, I, for ever, with my tongue

Will praise the, (oh my God my Lord)

And, in a never-ending song,

Thy mercies, thanckfully record.

*Sweet Iesu, so great are thy Mercies, that in a night
 thou convertest into triumphs, the most desperate Affli-
 ctions; yea, in the very moment of greatest horrors, thou
 strangely insushest unexpressible ioyes: yet, such is our corrup-
 tion, that upon thy favours, we often build those false as-
 suran-*

Psalme XXXI.

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surances which beget more pride then thanckfulnes ; & so, we are iustly shakē againe frō our confidence, that makinge the foundation thereof more firme (by true humiliation grounded meerly on thy mercies) we may stand immoveable for ever. Oh ! grant , that by meditating thy voluntarie-humiliation we may descend to the true Annihilation & renouncing of our selves, & that by virtue of thy Burial & Resurrection we may escape the Dungeons of the Grave & Hell ; Change the mourning-garmēt of our flesh, into the robes of immortalitie , & praise thee for thy mercies, world without end, Amen.

Psa. 31.

To the cheef Musitian a Psalm of David. *It personates Christ & his Church in persecution ; containes a large intermixture of many petitions, complaints &c, & admirably sets forth the varietie of affections, incident to a soul, working our salvation with fear & trembling. It is usefull in great agonies & afflictions of minde, &c.*

BEcause, I do on thee depend,
 (That sham'd I may not be)
 Lord, in thy Iustice me defend,
 And, quickly hear thou me.
 Be still my rock, my walled-bowre ;
 And, me vouchsafe to save :
 For, thou art my defensive towre ,
 And, all the strength I have.
 2 Be pleas'd (for thy namesake) to come
 And be my hopeful stay ;
 Direct thou me, & pluck me from
 Those netts my foes do lay.
 Thou art my strength, & vnto thee
 My spirit I commit :
 For, thou Lord God of Truth, art he
 Who hast redeemed it.

E 4

I them

- 3 I, them abhorr who lies approve ;
 But, Lord, I trust in thee :
 And of thy grace, & in thy love ,
 My whole reioicings be.
 For, me thou didst from cares discharge ;
 Thou knew'st my soul in woe :
 My fctred feet thou didst enlarge ,
 And keptst me from my foe .
 4 Have mercie, Lord, for I am vext ;
 Mine eies with greef decay :
 In soul & flesh, I am perplex ;
 Greef, waits my life away.
 My yeares, with sigheng, shortned are ;
 My sight, to faile beginns :
 My bones consume, my strength doth wear ;
 And, al is for my sinns.
 5 My scornefull foes do me vpraid ;
 My neighbours, more then they :
 My freinds, to see me are afraid ,
 And, far they fly away.
 As one long dead, (vnthought vpon)
 Ev'n pot-sheer like, I fare.
 I slander'd am of many a one ,
 And, round me, terrors are.
 6 Yet (when to take my life from me
 They plotts against me layd)
 Relieng itill, oh Lord, on thee.
 Thou art my God, I sayd,
 Thou know'st the times, when me to take
 From my. persuing foes :
 Therfor, to me (for mercie sake)
 Thy cheerfull face disclose.
 7 Lord, let me not be made asham'd,
 Because, thy help I crave :

But, let the wicked be defam'd,
 And, silenc'd in the grave.
 Their lieng lips, for ever close,
 Who murmur in despight,
 Disdainfull words, in scorne of those,
 Whose courses are vpright.
 8 Oh ! what great favours wilt thou shew,
 To such as honor thee.
 And bring to passe, in publike vewe,
 For them that faithfull be ?
 Thy secreet presence shal prevent
 The Tyrants hautie wrongs ;
 And, they shall in thy privie-tent
 Avoyd the strife of tongues.
 9 Praise God ; for, when I rash lie thought ;
 That I quite lost had binn ;
 Me, to a warlike Towne he brought,
 And, honord me therein.
 My suites, & cries, he likewise heard :
 Yee saints of his, therfore,
 The Lord your God, with good regard ,
 Love, honor, & adore.
 10 The faithfull, he doth keep from harme ,
 And their proud foes contemn.
 Be bolde : & he your harts will arme
 Who put your trust in him.

*Our sinns (oh Lord) bring on vs many great afflictions:
 They consume our flesh , blinde our eyes , rott our
 bones, fright our harts, & afflict our consciences: They
 cause vs to be uprayded, scorned, betrayed, & persecuted, by
 our foes; They make vs to be envyed, contemned, reproched,
 & abused among our neighbours ; They occasion, that we
 are miscensured, forsakē, yea & forgotten of our best affected
 freinds ; and (which is worst of all) they bring on vs thy*

displeasure, & make us almost desperately to forsake thee.
*Deliver us (oh deliver us) from these evils: but especially
 from the sinns which occasion them. Thou art our sole refuge,
 & the God into whose hands we have committed our spi-
 rits: So embolden us therfor, in thy grace, that we, & the
 rest of thy Saints (seeing how great favours thou bestowest
 on all them that fear thee) may praise thy Name, for ever
 & ever, Amen.*

Psa. 32.

A Psalm of David Maschil. *It shewes the free forgive-
 nes of sinn by grace, Rom. 4. 6. The danger of hidinge,
 the benefit of confessing our sinns, and the powre of timely
 prayer; It exhorts also, that we do not brutishly abuse the
 grace of God &c. It should be sung, to remember vs
 of Gods mercies, & of these duties, &c.*

A Blest estate, that man is in
 Whose crimes the Lord forgives, & hides:
 Ev'n he, to whome God laies no sinn,
 And in whose hart no fraud abides.
 Till I, my faults, did open lay,
 My bones with paine were tired out:
 Thy hand oppress'd me night and day,
 And, I became like Summers drought.
 2 My Trespas, I reveald therfore:
 I shewd my secret faults to thee;
 And vowd to hide my sinns no more:
 So, thou, their guilt forgavest me.
 For this: the Iust, on thee shall call,
 At seasons when thou maist be found:
 And he shall have no harme at all,
 Though mighty Flouds enclose him round.
 3 Thou art, oh Lord, my hiding-place,
 Wherein, (when peril greatest growes)

From

From dangers, thou shalt me release,
And, me with songs of health enclose. (Selah.)

Thus, thou dost also seem to say :

I will instruct thee with mine eye,

And, so inform thee in the way ;

That thou shalt never walk awrie.

4 Then, be not like the Horse or Mule ;

That void of vnderstanding be ;

Which thou with Bitt, & Raines, must rule ;

Lest, els, they sling, or fall on thee.

The Sinners plagues grow more & more ;

But, they finde grace, who trust in God.

Let just, & righteous men therfore,

With Shouts, proclaime theyr joye, abroad.

It is not, oh gracious Redeemer, our Innocencie, or any good which of our selves we can performe, that iustifies vs in thy sight ; but thy free grace, thy hiding, & thy not-imputing our sinns. That, which thou expectest & acceptest from vs, toward the procuring of this fauour, is nothing els but humbled soules, contrite spirits, unfeigned harts, & sincere confessions ; which, thou thy self also, must prepare & help perfect in vs, or we shall never perform them : no, though al the dangers & torments of the world were before our eies. Take therfor, from vs, our brutish ignorance ; curb our head-strong wilfulnes ; Rain our unbridled appetites ; instruct vs, by thy favorable aspect ; & so guide vs by the bridle of reason, & religious awe ; that (we being governed according to thy will) thou mayst be found of vs in all troubles, at all seasons ; & we reioice in thy mercy, for ever & ever, Amen.

Psa. 33.

It exhorts to praise God ; declares who are most obliged thereunto ; In what manner we should performe this dutie ; & for

& for what principall causes &c. We should often vse it to put vs in minde how much we are obliged to praise God, &c.

YE Righteous, in the Lord reioice :

For, praise with Godly men doth sute :

Praise God with Psaltry, Harpe, & Voice,

And on the twice-five-stringed Lute,

To him, new ditties, sing & play ;

And tune them to the loudest kay.

3 For, God is righteous in his word,

His Actions, ful of truth appear :

His Bounty, all the world hath storde :

His Darlings, Truth, & Iustice are.

The Heav'ns were form'd when he but spake ;

His breath, did all their Armies make,

3 The seas huge waves, aloft he rear'd,

The Deeps, as vp in store, he layd :

Oh ! let him through the world be fear'd,

And make Earths-dwellers all afraide.

For, his Commandings are fulfill'd ;

And all is done as he hath will'd.

4 God, makes the Genriles proiects vaine,

And, brings the Peoples plotts to nought :

But, his decrees, for aye remaine,

And, everlasting is his thought.

Most surely blest therefore are those,

Whome for his owne, the Lord hath chose.

, For, God from heav'n. doth cast his eye,

The Sonn's of men to veiwe & knowe :

Yea, from his dwelling-place on high,

He marketh all on earth belowe :

Their hearts, alike, he shaperh to,

And heeds, ev'n ev'ry work they do.

6 Great Armies cannot save a kinge.

No strong-mans powre his life preserves,
The strength of horse, vaine succours bringe;
But, those who fear him, God observes:

And, whosoe're on him depends,
From dearth, & death, he them defends.

Our soul vpon the Lord shall waite,
Who hath our sheild & shelter binn;
And, he shall be our harts delight;
Because, his Name, we trusted in.

Oh! let vs Lord, still succour'd be,
As we repose our trust in thee.

Blessed God! at thy word al things were created, & by thy providence they are stil governed. Thou hast fashioned the harts of all men, to be in some measure capable of thy grace; & obseruest how they emploie that Talent. Thy eternal decree remaines firme; & therfor, theie whome thou chusest shall be blessed for ever. Neither their owne strength, nor any powre (but thine) is able to keep them safe: Thou therfor, on whome their soul waiteth, shalt prevent the famine of that which is the meanes of their preservation; & therby, keep them from totall or final-falling. Lord, make vs, to reioice in this unspeakable mercie. Encrease our faith, & continue vs in the meanes whereby we are to make our Election sure. VVe beleewe it is alreadie granted; & yet we praie for it, because it is our dutie; & because we cannot chuse but praie for that, which we beleewe, & hope, to obtaine, through Iesus Christ our Lord, Amen.

Psa. 34.

A Psalme of David when he changed his behaviour before Abimeleck, who drove him away & he departed. It seems to typesy Christ, who being (as it were) disguised by taking our nature, & infirmities, became therby contemptible to the great-ones of the world. We should sing
it to

it to praise God. for discovering to vs, what is hid
from the wordly wise, &c.

NOW shall the Lords, eternal praise,
The subiect of my song be made :

My Soul shall sing it, all her daies ;

The meek shall hear it, & be glad,

Let others come, & ready be ,

To ioine in praising of his Name :

For, when I cti'de, he helped me ;

And kept away my feared blame.

2 He lightneth such as him observe,

And, no disgrace vpon them falls :

He heares the pore, & will preserve

From all his troubles, when he calls.

His Angell-gards, will them enclose,

Who, of his God head, awfull be :

Therfor, his goodnes, vnto those

Who trust in him, come Tast, & See.

3 Yea, fear the Lord, yee Saints of his :

For, he to such will al things grant.

The Lions whelps their food may misse,

But, they that serve him, nothing want.

Yee Children come, attention give ;

And I will teach th'Almighties feare,

How, yee long time on earth may live,

And, gaine a blessed-being, here.

4 Your tongues from slanderous words preserve ;

Dissembling, let your lipps eschewe ;

Ill deeds avoid, good works observe,

Seek peace, & after it persue.

For, God beholdeth such as those ,

And heares the Righteous when they pray :

But, wicked men he doth oppose,

And, roots their Name & Fame away,

5 The Lord, will hear the Righteous crie;
 From dangers he will them assure;
 He, to the broken hart is nigh,
 And, wounded Spirits, he will cure.
 Although the Iust hath many greeves,
 The Lord so helps, that they are gone;
 In all his troubles, him releeves,
 And keeps him sound, in ev'rie bone.
 6 By sinn, the sinners death is wrought:
 He shall not thrive, that hates the Iust.
 But, God his servants lives hath bought;
 And, faileth none that in him trust.

Hear us oh merciful God, in our present necessities, and preserve us from those future evils which we may justlie fear. Enlighten our vnderstandings, rectifie our affections, guide our tongues, sanctifie our actions, cure our diseased bodies, & heal our wounded soules. Let thine Angells, gard us; let thine owne eyes, watch over us; and let us be so instructed in thy fear; that when our lion-like adversaries are emptie, we maie be filled with thy goodness, & delighted in thy sweetnes: Grant, also, that when their memorial perisheth, we (being preserved sound both in soul & body) may enioie the promised blessing of long-life, even of life-eternall in thy heaventie kingdom, for ever & ever, Amen.

Another of the same.

AT al tymes with my tongue I'lle blesse the Lord;
 To sing of him I never will forbear,
 But, in my Soul, his praise with mirth record;
 And publish what the meek shall ioy to hear.
 Come, therfor, helpe his praises to declare;
 To magnify his Name, let vs agree.
 Discharg'd I was, by him, of all my fear;

And

64 **Pfalme XXXIII.**

And, when his ayde I sought, he ayded me,
 Enlightned are their eyes that look on him ;
 And, no disgrace or shame, or those cann fall :
 For, he in all their troubles helpeth them ;
 And hears the pore, when he on him doth call.
 God's Angell-gards, round those that fear him, be
 Encamped still to keep them from their Foes.
 His greatnes, and his goodnes, tast, & see ;
 For, all are blest, who trust in him repose.
 In him, let all his Saints, confine their fear ;
 For, povertie from such restrained is.
 Kept hungry, oft, the whelps of Lions are,
 But, they who fear the Lord, no goodnes misse.
 Let me from you (yee babes) attention gaine ;
 That, I the fear of God to you may shoue.
 Mark also this (all yee that would attaine
 Long life on earth, & happie daies, to knowe)
 No stand'rous tales envre your tongues to tell ;
 And, let your lipps dissembling speach eschewe :
 Of wicked words beware ; Vprightly deal ;
 Enquire our Peace, & after it persue.
 Plac'd are Gods eyes, vpon the Righteous race ;
 He to their cries, an open ear doth lay :
 Quite opposite to sinners, is his face ;
 And from the land, he rootes their name away.
 Right willingly, the Lord inclines his ear,
 To hear, & save the righteous, when they cry.
 Sinn-wounded soules, & harts that broken are ,
 He never shunns ; but, vnto such is nigh.
 Though many greefs, vpon the Godly fall,
 The Lord, will ev'ry one of them remove.
 Vnbroke, ev'n all his bones, preserve he shall ;
 But, sinn, the death of sinful men shal prove.
 Whoe so doth hate the Iust, shall hated be ,

For

Psalme XXXV.

65

For, God his faithful servants wil redeem,
Yea, all their soules from thrall he setteth free,
And leaveth none, that put their trust in him.

Psa. 35.

A Psalm of David. *It containes divers petitions, & propheticall Imprecations, concerning the Adversaries of Christ, & of his members; & perticularly mentioneth some of those misusages which he suffered by the Iewes &c. We may properly sing it, when we commemorate the Passion &c.*

With such oh Lord, as me oppose,
Vouchsafe to plead my right;
And, pleased be to warr on those,
Who now against me fight.
Both sheild & Buckler, take in hand;
Rise, for my help, I pray:
Bring out the spear, & for me stand,
In my Persuers way.
3 Say to my soul; Thy health, I am;
And, bring to shameful wrack,
All those who seek my death or shame;
Yea, sham'd repell them back.
Let them before God's Angel fly,
As chaff, before the winde;
Let them before God's Angel fly.
Through paths, vnsafe & blinde.
3 Since pits they digg'd; &, therein snares
For me, vniustly, laid;
Let them be slaine at vn-awares,
In their owne trapps, berraide.
Then, Lord, in thee, my soul shal ioy;
Thy help, my mirth shal be:
And, all my bones, oh Lord, shal say,

F

That

That none cann equall thee.
 4 Thou sav'st thee pore, & men opprest,
 From those that are too strong:
 Thou free'st the pore, who are destrest,
 From such as do them wrong.
 False witnesse rose, & charged me
 With words I never sayd;
 And, that my soul might spoiled be,
 They, Good with Ill, repaide.
 5 Yet, when great sicknes them opprest,
 In sack-cloth cladd, I mourn'd:
 I fasted; &, into my brest,
 My prayers back return'd.
 I greev'd for them, as men bemone
 A Brother or a freind;
 And sadly walk'd, as when that one
 Bewailes his Mothers end.
 6 But, when my greefs did me besett,
 Their Merry-meetings were:
 The baser sort, in private mett,
 And, none did scofs forbear.
 Yea, at their Feasts, in mock of me,
 The Scorners gnash'd their teeth,
 No longer, Lord, spectator be,
 But, save my soul from death.
 7 My Darling, from the Lion save:
 So, thy great love, oh Lord,
 Where many folk their meetings have,
 I'll to thy praise record.
 Oh! let not those who me despize,
 Deride my pore estate;
 Or, lear on me with scornful eyes,
 Whome they vniustly hate.
 8 They seek not Peace, but Projects lay

For them that peaceful be :
 With gaping mouthes, A H ! H A, say they ;
 Our wish, we now do see.
 Thou saw'st it ; Therfor, make no pawse ,
 Nor absent, long, abide :
 But, wake, arise, & let my cause
 By thee, Lord God, be tri'de.
 Lord, judge me in thy righteousness ;
 That they deride not me ;
 And say in hart, this Fall of his
 Is that, which wee would see.
 Oh ! never give them cause to say ,
 We have devour'd him quite ;
 But, shame, & root them out, for aye ,
 That in my harme delight.
 10 Let them, with shame, & scorne, be cladd ;
 That have my soul defeas'd :
 And, let them triumph & be gladd ,
 Who in my cause are pleas'd.
 The Lord be prais'd, let all men say ,
 That with thy Servants Peace :
 And, with my tongue, I'll all the day ,
 Extol thy Righteousnes.

*Oh blessed Redeemer ! let thy gracious assistance be
 alwaies readie to garde vs from the furious malice of our
 Foes : And , seeing their condition is not hidd from thee , let
 thy iudgments be executed upon all those who shall continue
 vnrepentant in their wickednes ; that thy Justice may be
 glorified, as wel as thy Mercie. Make us, also, mindful (oh
 Christ) from what height of glorie, thou didst voluntarilie
 humble thy self ; to what extreame contempt thou wert
 abased ; how unkindlie, yea , how despitifullly hand'ed
 (even by those for whose Redemption thou wert pleased to
 descend) And , by thy example teach us to be humble ,*

patient, & charitable in our sufferings; that bearing thy crosse, & imitating thy virtues; we may be partakers of thy exaltation, who livest & reignest, world without end, Amen.

Psa. 36.

To the cheef Musitian, a Psalm of David the servant of the Lord. *It mentions the impiety & corruptions of the wicked. It declareth also, the infinite Love, mercie, sweetnes, & Iustice of God &c. It may be sung to bring to consideration, God's goodnes, whē the over-flowings of vngodlines circumvent vs?*

MY hart, within me, sayes;
 That, Sinners fear not God:
 And, their self-pleasing course, displaies
 Their hatefull guilt abroad.
 Their words, are wicked wiles;
 Nor wise, nor just are they:
 Vpon their bedds they study Guiles,
 And, cursed is their way.
 2 The heav'ns, thy Mercy fills;
 Thy Truth doth reach the skye:
 Thy justice, Lord, or'e-topps the hills,
 And, deep thy judgments lie.
 Thou sav'st both man & beast;
 For, Lord, thy grace excells;
 And, vnderneath thy wings, in rest,
 Man-kinde securely dwells.
 3 With dainties of thy house,
 They shall replenish'd be;
 And, streames of blisse, they shall carowse:
 For, Life doth flowe from thee.
 Thy light is, Lord, our light:
 Therefore (where thou art knowne)

Prolong

Prolong thy grace, that men vpright ,

May make thy works, their owne.

4 Let not the foot of pride ,

Oppose, or hinder me ;

Nor let me be remoov'd aside ,

By hands that wicked be.

For, thence the overthrowe ,

Of Sinners, first begann ;

And, when they fell, they fell so lowe ;

That, rise they never cann.

*V*Uee confesse (oh Lord) that by the corruption still remaining in our owne harts, we are plainlie informed, how Sinn^r, being first conceived in thought, will at last break forth into publike A^ct, if thy great Mercie prevent not. Vouchsafe vs, therfor, not onlie thy common grace, which thou spreadest over all ; but be pleased also, to displaie over us, the wings of thy special Mercies, that being nourished in thy house with spiritual Banquets (such as thy word, thy Sacraments, & the Illuminations of thy Spirit) we may escape the falling into those offences from which there is no rising againe ; Let thy Saving-grace, be extended also to those who yet know thee not, to the multiplieng of thy Elect, through Iesus Christ our Lord. Amen.

Psa. 37.

A Psalm of David. It proposeth many counsells, & experimental Arguments, to move us, not to be offended at the Prosperitie of world-lings, & to persuade a patient perseverance in well-doeng &c. It is vsfull, to keep vs contented with our estates, & hopefull in all temptations, & afflictions &c.

AT Sinners, take thou no offence ,

Nor vex thy self, at such as they :

For, they shall soone be swept from hence ,

F 3

And ,

And, like the grasle consume a way.
 Beleeve in God, & live vpright;
 So, where thou dwell'st, thou shalt be fedd:
 And, if in him, thou take delight,
 Of all thy hopes, thou shalt be spedd.
 Commit thou, to the Lord, thy way;
 Trust him, & all shall well be done:
 Thy Iustice shall out-shine the day,
 Thy judgment, passe the sunn at noone.
 Delight in God; his leasure bide;
 And, fret thou not that others thrive;
 But, thy displeasure lay aside;
 Lest, thou offence, by vexing give.
 Expect awhile, & thou shalt see
 The wicked fall; & men vpright
 Possessors of the land to be,
 When Sinners dwellings vanish quite.
 For, meek-men shall possesse the land,
 And, peace enioy (at full) therein;
 Though wicked men, do them withstand;
 Conspire, & gnash their teeth, & grinn.
 God, sees & mocks the Sinners end.
 His Blade, in vaine he drawes to smite,
 He shall his Bowe as vainely bend,
 To slay the pore, & men vpright.
 His Blade, ev'n his owne hart shall gore;
 His bowe shall breake; and, that small share
 The Right'ous hath, shall profit more
 Then all their heaps, that wicked are.
 It shall be foe; because, the Lord
 (Who breaks their arme, that are vniust)
 To Godlie-men, will healps afford,
 Which never shall deceive their trust.
 Knowne to the Lord, are all their waies;

Their

Pfalme XXXVII.

71

Their heritage will alwaies last.
 They shall not feare in ev'll-daies :
 Nor emprie be, when others Fast.
Lewd men (& they who parte have tooke
 Against the Lord) shall, then, become
 Like fatt of Lambes, or like the smoke,
 Which melts, or quite away doth fume.
Much, borrowe those; but, never pay.
 The Righteous lends, & mercie shewes.
 Where he doth blesse, right blest are they;
 Where he doth curse, a curse ensues.
No course he takes, but God will guide
 His feet; & in his waye delight :
 He falls not quite, although he slide;
 Because, God holds him, still, vpright.
Olde-age & youth, I now have seene,
 Yet, saw no Iust-man, or his seed,
 Forlorne or begg : For, they have beene
 So kinde; that they finde healp, at need.
Proceed thou in this way, therfore,
 Depart from Sinn, tread virtues path;
 That thou maist live for ever more :
 For, God, in Iudgment, pleasure hath.
Quite, roots he our the Sinners race;
 But, still, his saints preserved are.
 The Land, they fully shall possesse;
 And, safelie dwell, for ever, there.
Right fitt; for, they discreetly talke,
 The Lawe of God, they ponder, still;
 And in their waies, directly walke;
 Though Sinners wait, their life to spill.
Still, therfor, God will them defend,
 And, clear them, when araign'd they be.
 If thou, likewise, on him attend,

God, in the Land, will prosper thee.
 The Sinners fall, thine eye shall veiwe :
 For, I have seene them, like the Bay ,
 Spread wide, and make a goodlie shewe
 Then, suddenly consume away.
 Veiwe thou the Iust; Observe them all ;
 For, peace their later daies attends :
 But, wicked men together fall ;
 And, mischeef brings them to their ends,
 Which comes to passe, because the Iust ,
 The Lord (at need) their helper have :
 For they in him do put their trust ,
 And, them from Sinners, he doth & save.

Almightie God! make vs contented with our portion, without meddling in what appertaines to others. Let not the prosperitie of the wicked, cause vs to be envious, fretfull, or discouraged; considering the ficklenes, & perill of their estate: But, give vs grace to be rather carefull, that we discharge our owne duties. Make vs faithfull, chearfull, patient, meek, charitable, prudent, diligent & constant in the wayes of well-doeng; that so we may be delivered from despaires, scornes, slanders, conspiracies, persecutions, wants, & all other temporal disadvantages of this life; & be iustified in sight of the whole world at the Resurrection: where, it will be evident, that the flourishing of the wicked were never worth our envie; & that (according to thy word) the later end of the Righteous, is the beginning of Blessednes, for ever more. Amē.

Psa. 38.

A Psalme of David to bring to Remembrance.
 It is a penitentiall Psalme, employing the pacification of God's wrath, & expressing our natural miseries, & corruptions &c. It is vsfull when we feel the guilt & punishment of Sin, with a true repentance, &
 harty

harty desire of pardon &c.

LOrd, chide not when thou wroth shalt be,

Nor in thy rage, my sinn chastise;

For, deep thy shafts do stick in me,

And, strict, thy hand vpon me lies.

Paines in my flesh, thy frownes have bredd;

My faults have rob'd my bones of rest:

My flouds of Sinn, have drown'd my head,

And by their waight I am oppressd.

2 My wounds corrupt, & foule they growe;

My Crimes have causd that thus I fare:

With sorrowes, I am press'd lowe;

And, all day long, my mournings are.

My Raines are grip'd, & sore defeas'd;

Throughout my body I am sore:

A wastinge-greef on me hath ceas'd;

And paind at hart, aloud I roare.

3 Oh Lord! thou know'st what things I want;

My mournings are not hidd from thee:

My strength decays, my hart doth pant,

Mine eye-sight also faileth me.

My freinds & kindred, shunn my greef;

My lovers, hide themselves away:

And, they who seek to take my life,

Close-engines, to ensnare me, lay.

4 Yea, they who for my harme awaite,

Speake words, that full of mischeef are:

Yer, how, al day they muze deceit,

I (hearing) will not seeme to hear.

Nay, I have stood, as mute, as he

Whose tongue is partcht, whose throte is dry;

Whose eares depriv'd of hearing be;

And, in whose mouth is no replie.

5 For, I oh Lord, on thee relie,

F ;

And.

And, anſwere I expect from thee :
 Oh ! therfor, now attend my crie .
 Left els my foes insult on me.
 For, if my foote but ſlip aſide ,
 They, in my fall, them ſelves delight ;
 My feet (alas) are prone to ſlide ,

And, ſtill, my griefs are in my ſight.
 6 Beholde, for my offence I greeve ;
 And, my transgreſſions I bewaile :
 Yet, ſtill, my foes encrease & live ;
 Yea, ſtill, my cauſes-foes, prevaile.

Moreover, they, who render ill
 For doeng well; have mee with ſtood ,
 And, borne me hate for my good-will ,

Because, I love the thing that's good.
 7 Lord, go not far, therfore, from hence ;
 From me, my God ! depart not farr :
 But, make thou ſpeed in my defence ;
 Because, from thee, my ſuccours are.

*Moſt awfull God ! dreadfull is thy frown when we be-
 holde thee angrie for Sinn: lothſome are our ſinns, when they
 appeare to a wounded conſcience : & unſufferable our afflic-
 tions when our conſciences accuſe vs : VVe have ſinned, oh
 Lord, (we have ſinned) and are therfor tormented both in
 ſoul & bodie: yet, we beſeech thee deal not with vs according
 to our ſinns ; but , for thy mercie-ſake vouchſafe us a fauo-
 rable correction, & thoſe remedies & conſolations which thou
 knoweſt beſt for our infirmities: VVhē thou art offended, our
 foes are not only miſcheevous vexations , but our kindred alſo
 forſake vs ; our beſt beloved freinds afflict vs ; & (which is
 yet more) we our ſelves are our owne tormenters. VVhat-
 ſoeuer therfor, berides vs (or whoſoever is iniurious) wee have
 nothing to replie , nor any to accuſe , but our ſelves. Oh !
 pittie our diſtempers, hear vs, help vs , & deliver vs, for the
 bitter*

Pfalme XXXIX.

75

bitter passion sake of Iesus Christ our Lord. Amen.

Psa. 39.

To the cheef Musitian to Iduthun a psalme of David. *The Trophet resolves a patient watchfulnes over the tongue ; Bemoanes the vanitie, & miserie of mankinde, & petitions for God's mercie , &c.* It may serve to instruct & comfort vs , during the provocations of the wicked, & in other afflictions,

I Vow'd to keep my waies vpright,

And, that in words, I none would wrong.

While sinners were, therefore, in fight,

I shut my lipps, & stayd my tongue :

What er'e they sayd, I silent stood ;

Refraining words, though they were good.

2 But, greets did then to stirr beginn,

Which, hot in me , my hart did make ;

My thoughts inflam'd a fire within,

Which loos'd my tongue, & then I spake.

Lord, of my end, informe thou me ;

And, what my dayes, & frailties, be.

3 For, loe , my life is but a spann ;

It seems as nothing, in thine eyes :

Ev'n at his best, most vaine is man ,

And, like the shade away he flies.

He tires himself, with needles paines,

And knowes not who shall reap his gaines.

4 On thee, therefore, I do attend ;

My trust, oh Lord, I place on thee.

From all my sinns, my soul defend ;

From flouting-fooles, preserve thou mee:

For, I forbare to speak a word,

Because, it was thy doeng, Lord.

, Thy hand, with blowes, doth me afflict ;

Oh ! take thy heavie strokes away.

When

When thou for sinne dost man correct,
Thou, Moth-like frettst their Forme awaie.

Therefore, no cause of doubts remaine,
That ev'ry man is wholie vaine.

• Lord, hear my suite; my criengs hear;
Let not my teares vnmention'd goe:
For, as thy Guests, my Fathers were,
(And strangers here) ev'n I, am soe.

Oh! spare, & grant me strength, I pray,
Before I passe from hence, for aye.

*Give us Grace, oh Lord, that our tongues neither offend,
by undiscreeet or euill speakings, nor by continueng silent whē
we ought to speake. Remember vs how short and vaine our
liues are, & how foolish it is to wearie our selves, & con-
sume our time, for that with we may never enioy; loosing, in
the meane while, assured blessings. Enable vs to sustaine
the crosse (which thou shalt lay vpon vs) without re-
pininge, & lay no more on vs then thou shalt make vs
able to beare. Deliver vs from the scorne of fooles; but
especiallie, from those transgressions, by which our beauty
is consumed. Mark our teares, hear our cries, and spare
vs in this our pilgrimage, untill we have attained the
strength by which we may stand firm in thy fauour, through
Iesus Christ our Lord. Amen.*

Psa. 40.

To the cheef Musitian a Psalme of David. *It is
applied vnto Christ, Hebr. 10. It praiseth God for our Re-
demption, declares the abolishing of the Ceremonial Law,
the obedience of Christ, & the preaching of the Gospell, &c.
It is vsfull to commemorate Christs obedience;
to give praise for former deliverances, & to pray
for future preservation.*

MY constant hopes on God are sett,
Who, when I cride, gave eare to me:

Pfalme XL.

77

He brought me from the myrie-pitt ;
Ev'n from the denn, where horrors be.

Vpon a Rock, my feet he plac't ;
He setled there, my standing fast.

2 And, that his praise I might declare ,
A new-made song, to me he taught ;
Which many men shall hear, with fear ,
And, to depend on God, be brought.

For, they, who trust in him, are blest :
And, they who pride & lies, detest.

3 Those wonders, Lord, which thou hast wrought ;
Those things (my God) so many are
Which thou concerning vs hast thought ;
That none cann them to thee declare :

O Lord ! to order them to thee ,
Is far too great a task for me.

4 No offrings thou dost now require ,
But, only, that thy words I hear :
No Sacrifice consum'd in fire ,
By thee, for sinns, desired are.

Then, Loe, (*I sayd*) I come, to be
That, which thy *Book* foretold of me.

5 I ioy to do thy will, oh God !
Thy Law, is in my hart enrowld ;
And, Lord, thy Iustice, all abroad ,
In great Assemblies, I have tolde.

Thou know'st. my lipps thy Truth reveald ;
And, that my hart hath nought conceald.

6 I, made thy faithful-dealing knowne ;
I, did thy saving-health declare :

I have not kept thy Love vnshowne ,
Nor hidd thy Truth, where hearers were.

Therfor, to me thy mercy showe ;
Thy Truth, & Love, Lord, make me know.

7 For,

7 For, mischeeves more then can be tolde ;
 Have now enclos'd me round about ;
 My sinns, on me have layd such holde ,
 There is no place of looking out :

 Their number doth my haire out goe ,
 And, therfor, faint my hart doth growe.

8 Oh Lord! vouchsafe my life to save ,
 With speed oh God ! assist I pray ;
 That they with shame, a fall may have ,
 Who seek to take my Soul away :

 Let those that wish amisse to me ,
 With shame & scorne, repelled be.

9 With rooting-our, those men requite ,
 (And paie them with deserved shame)
 Whoe in those words of scorne delight ,
 Which bring on me, disgrace, or blame.

 But, give him ioy in his desires ,
 Who after thee, oh Lord, enquires.

10 Let them who love thy saving-health ,
 Confesse thee Lord, for evermore :
 For, thou art mindfull of my wealth ,
 And, heedest me, though I am pore.

 Lord God my helper, make thou speed ,
 To help me, still, at ev'rie need.

Allmightie God , by whose divine powre, Iesus Christ was raised out of the myrie pitt of the Grave, & with triumph ascended from the Dungeons of Hell, into the highest heavens : Grant , that by his example we may continually offer up the sweet, & ever acceptable Sacrifice, of Obedience to thy Will. VVrite thy Lawe in our Harts; Let our Tongues publish thy Righteousnes, & thy Truth, to all the world. And , though our manyfold Sinns make us unworthy of thy grace , yet deliver us from that shame & punishment which they deserve. that our Foes may be disappointed

Pfalme XLI.

79

pointed of their hope ; & that , we , (together with all thy Saints) may ioyfully confesse thy great Mercie , through Iesus Christ our Lord. Amen.

Pfal. 41.

To the cheef Musitian , a Psalm of David. *It declares the reward of Charitie towards , the pore members of Christ ; expresseth the Hypocrisy of his foes ; Beseecheth God's assistance , & praiseth him for our exaltation by Christ. It is vsfull , for these purposes aforementioned. &c.*

THe man is blest that heeds the pore ,
 From dangers, God will him repreeve ;
 He will preserve his life, therefore ,
 And, vnto him preferment give.
 The Lord, will gard him from his foes ,
 When him they labour to surprize ;
 Refresh him, when that weak he growes ,
 And, make his bedd, when sick he lies.
 In mercie, cure my Soul I pray ;
 For, Lord, ev'n thee. I did offend.
 Vile words, of me, my foes do say ;
 And, with my fame & Life, had end.
 When me they spie, fair shoues they make :
 But, in their harts my harm desire ;
 Which when they come abroad, they speake ;
 Where all my foes, my wrong conspire,
 Some ill deafe hath he (they fedd)
 Hee's downe, & shall no more arise :
 Nay, he whome I have lov'd & fedd ,
 (My trusted-freind) did me despise.
 But, help me Lord , & raise, me now ,
 That, I their dealings may requite.
 I shall thereby, thy favour knowe ,

If

If thou prevent my Foes despight,
 Thou dost maintaine my Righteousnes,
 And, in thy sight, still placest me:
 The Lord, the God of Isr'el, blesse;
 Oh! let him blest for ever be, *Amen. Amen.*

Infuse into us, oh Christ, such brotherly compassion, & such true Charitie toward thy pore members, that we may obtaine all timely consolations in this life, & be well-come with Come yee blest, at the last-day. Wee confesse, there is a disease in our soules, disenabling us to performe this dutie; and, as wee are neither truly compassionate to others, nor faithfull acknowledgers of thy love to us; So, we finde others iustly unmercifull, in our Afflictions, & encreasing our vexations, by neglect, conspiracies, or bitter Censures: Yea, they whome wee have cherished & releevd, in their wants & sorrowes, do unthankfully take part with our Oppressors. Oh! deliver us therefor, from our owne unthankfullnes, & want of charity, that we may be comforted by others, in our need; & become more perfect and constant, in all good works, to the praise & glory of thy Name. Amen.

Psal. 42.

To the cheef Musitian Maschil for the Sonns of Chorah. *It mystically expresseth a Christian mans estate wandring through the Hopes, Doubts, & Feares, of this life &c. It is vsfull, when inward or out ward afflictions tempt to despaire of God's love; or, when we are hindred from frequenting his assemblies, &c.*

LOrd, as that Hart which water wants,
 So, longs, my soul for thee:
 Eternal God! so thirsts & pants
 My soul, thy face to see.
 My teares, are day & night my meat:

And,

Psalme XLII.

81

And, when I hear them saie,
VVhere is thy God? the greief of it
 Consumes my hart awaie.
 2 For, heretofore I went among
 Thy folke on holy-dayes;
 Them, to thy house, I ledd along;
 And, there wee sung thy praise.
 My Soul, why art thou so opprest?
 In mee, why art thou sad?
 Still, praise thou God, & on him rest;
 For, he will make thee glad.
 3 My Soul, oh God! is faint in mee,
 Yet, thinck on thee I will,
 Though *Iordans* land I cannot see,
 Nor *Hermans* litle Hill.
 The, deepes vpon each other call,
 When thy loud stormes descend;
 And, over me, thy Billowes fall.
 But, Lord, thou help wilt send.
 4 For day & night, I'll sing & pray
 Oh God (my life) to thee:
 My God my Rock; to thee, I'll say,
 Why thus forsak'st thou mee?
 Why am I suffred still to mourne,
 Afflicted by my foes?
VVhere is thy God? they say in scorne;
 And, through my bones it goes.
 5 My soul, why art thou so opprest?
 Why art thou sad in mee?
 Stil praise thou God; & on him rest
 For, he my God will be.
*How desirable (oh Holy-ghost the Comforter) are
 thy consolations to afflicted souls! & how thirstely swallow-
 wed, being mingled with our teares! Our sinns oft grieve*
G
thee,

thee; therfor, thou iustly grieuest vs to make vs sensible of our unkindnesses: Therfore, wee are sometime censured as Hypocrites; & have all our piety & devotion mentioned with scorne, to our vexatiō: Therfor, mischeeves like waves, follow vs, one after another; yea, & therfor also, our owne consciences so accuse vs, that wee are sometime sorrowfull to the death, & almost desperate of thy fauour. But, blessed Spirit, speake thou (oh speake thou) comfortably to our soules; & to whatsoever outward miserie thou expose vs, (yea though we appear miserable to our selues) be thou still our God, & our Comforter, that our sorrowes may at the last be turned into ioy, to thy glorie & our everlasting consolation. Amen.

Psa. 43.

The Prophet prayeth for assistance, promiset to be thankfull, & concludes, with rowzing up his deiected Soul to persevere in praising, & relieng on God. It may be sung, to keep vs undiscouraged in our spiritual greivances.

Lord, judg thou me & plead my right

With such as cruel be;

From wicked men, that vse deceit

Oh God! deliver meet.

For, since thou Lord, my fortresse art

Why shouldst thou fro me goe?

Why should I walke so sad in hart

Oppressed by my foe?

o Mee, let thy light & Truths bright raies;

Vnto thy dwelling bring:

And, at thine Altars, to thy praise

Oh! God my Ioye, I'le sing.

My Soul, why art thou so opprest?

Why art thou sadd in mee?

Still praise thou God, & on him rest:

For he my God will be,

When

Pfalme XLIII.

8

When our soules are afflicted, expose vs not (oh God to suffer long, the scornes of our Adversaries; nor leave vs to the terror of those cruel iudgements which our owne consciences do often pronounce against vs: But, when wee are most severely iudged by the world, & by our owne selves, doe thou absolve us: Depart not from vs, when wee are compassed about with iniuries, neither give vs over to those melancholy cogitations which will oppresse our harts when sorrowe hath entred into our soules. But, let the truth of thy promises, & the light of thy countenance, so appeare to us, that we may be revived thereby; to the encrease & continuance of our consolation; and, that (depending alwaies on thee as our sole comforter) we may magnifie thy Name for ever & ever. Amen.

Psa. 44.

*To the Cheef Musitian, for the Sonns of Chorah.
The Church pleads for Gods mercie, because hee is her ancient deliverer; & because he is yet her only Trust, though shee hath long sustained the scornes & oppressions of Tyrants, &c. It may be vsed, when the Church or commonwealth is afflicted, &c.*

Oh God! thy work's in Ages past

Wee heard our fathers tell:

How, thou the Gentiles forth didst cast,

And, broughtst them, there to dwell.

For, nor their sword nor Arme it was

By which that land they gaind

But, Lord, thy hand, thyne arme, thy grace;

And favour, them sustain'd.

2 Oh Lord my God, my king thou art,

Thy *Iacob*. still, defend,

And, we shall those through thee subvert

That harm to vs intend.

G 2

Wee

Wee. through thy Name shall tread them lowe;

That vs resist, oh Lord;

For, I depend not on my bowe,

Nor trust I to my sword.

3 Wee from our foes were kept by thee,

And thou didst work them shame:

In thee therefore, much joy'd were wee

And, wee did praise thy Name.

Yet, now disgrac'd, thou throw'st vs by;

Our Hoast thou dost forsake:

Before our foes, thou mak'st vs fly

And, spoiles from vs they take.

4 Thou makest vs the Gentiles meat,

And, vs like sheep they slaie;

We, scattred, & for sale, are sett

To those, who nothing paie.

At vs our neighbours laugh & ieer,

Of vs, they proverbs make:

The people round vs, mock & fleer;

At vs, their heads they shake.

5 Disgrace is alwaies in my sight;

And, redd with shame, I grow,

To hear the scornfull words of spight,

And, railings of my foe:

Yet, wee, O Lord, forget not thee,

Nor from thy cov'nant stray;

Nor changed in our harts are we,

Nor gone out of thy way.

6 Nay, though (opprest, in death's black shade)

Wee lodg'd with Dragons, lie;

Thy Name, wee nor forgotten had,

Nor to strang Gods did crie.

Yea Lord, thou know'st (who know'st each thought)

That, daylie, for thy sake,

Pfalme XLIII.

85

We fare like sheep, to slaughter brought
And, so our deaths wee take.

7 Lord, wake, & rise ; why sleepest thou so !
Reiect vs no for aye.

Why shouldst thou disrespect our woe,
And hide thy face away ?

Behold, ev'n to the dust wee make

Our soules & bodies bend :

Redeem vs for thy mercie sake ;

Arise, & vs defend.

Deliver us, oh Lord, from all our adversaries : & make us to be still mindfull what wee have aunciently heard concerning thee, from others ; & what experieuce we our selves have had of thy indgments and Mercies, from time to time ; that, neither our prosperities make us arrogate any thing to our selves, nor our Afflictions or persecutions cause us to blasphemme, or forget thee. Tea, though we should become the scorne & laughing-stock of our Neighbours, a prey to our foes, & be alwaies as the sheep appointed for slaughter ; yet, keep us unchanged in the true Religeon, & in our love to thee : That, thou (to whome both our outward Trialls, & our inward sinceritie, is ever knowne) mayst in due time, help & save us whome thou hast redeemed, through Iesus Christ our Lord, Amen.

Psa. 45.

To the Cheef Musitian vpon Shofannim for the Sonns of Chorah Maschil. *It is, as it were, Christ's marriage-song, and settts forth the glorie of that bridegroom & of his Spouze. It is vsfull to stir vp our spirituall affection to Christs, &c.*

MY tongue shall prompt the writers penn,
My thoughts of thee, oh King ! to tell :
For, thou excellst the Sonns of men ;

G 3

And,

And, on thy lipps, all graces dwell.
God, wil thee blesse, for evermore.

Great Conquerour, vnto thy side,
With honor, gird thy sword, therefore,

And, forward in thy Triumphs ride.

2 Thy Righthand shall, by deeds vpright,
(By Truth, & Meeknes) wonders doe :

Thy shafts, thy foes, to death shall smite,

And, make the people serve thee to,

Eternal is thy Throne of state ;

Thy Scepter, from all wrong is free ;

Thou Iustice lov'st, thou Sinn dost hate ;

And, therfor, God anointed thee.

3 Yea, thine owne God, thy head anoints,
Ev'n with his oyle of Ioyfulness;

And, thee (above thy Mates) appoints,

The place of Sov'raigne to possesse.

The pretious Robes, which thou put'st on

Of *Aloes*, *Cassia*, & of *Mirrhe*,

Smell round about thine yv'rie throne.

When, they thy hart have cheared, there.

4 Kings daughters, have at all times bene

Among thy Maides of honour, found :

And, at thy righthand, stands the Queene,

In *Ophir* gold, arayd, & crown'd.

Hear, daughter, & my words respect ;

Forget thy fathers kindred, now :

And, that the king may thee affect,

Him, for thy Lord, acknowledg thou.

5 Then, shall the Daughters come from *Tyre*,

And, bring rich presents vnto thee ;

The wealthy, shall thy grace desire,

And, Suitors, for thy favours be.

The Daughter of the King, doth wear

Pfalme XLV.

37

An vpper garment wrought with gold :
But, if her in-side should appear,

You, all perfections would behold,
; Her, to the kinge, present they shall,
In Robes which are by needels wrought ;
Ev'n with her fellowe Virgines all,
(Attending her) shee shall be brought.

They shall into his pallace come,
With ioyfull hart , & merry chear :
And, shee, shall in her fathers Roome,
To be her comforts, Children bear.

; Great kings, (on earth) shee, them shall make ;
And, cause, that men in future daies,
Such notice of her Name shall take,
That nations all, shall sing her praise.

*Most amiable Bridegroome of our soules, (whose excellencies ravish , with spirituall affections , all those who can apprehend the beamings of thy maiesty, with true faith.)
Proceed on, in the manifestation of thy powre ; Enflame our hart: by the vision of thy perfections ; make our persons acceptable by the reflection of thy beauries ; enrich vs outwardly with the goldē embroideries of goodworks ; adorne vs inwardly with the Jewells of Divine graces ; and let thy holie-Spirit brings vs unto thee , accompanied with so many unpoluted Affections ; that , thou maiest take pleasure in our comelines ; and , that we , forgetting our carnall desires, (and wholie renouncing our selves) may have our full contentation in thy dear embraces ; and enioy all the priueledges belonging to thy Spouze , for ever and ever. Amen,*

Pla. 46.

To the cheef Musitian for the sonns of Chorah ,
a song vpon Alamoith. It expresth on Assurance of

G 4

Gods

God's protection, & the reasons thereof, with an exhortation also, to take notice of God's powre. It is vsfull to vs, for those purposes, &c.

God, is my strength, when dangers are ;
A ready heale approved :

Therefore, wee would not stand in feare ,

Though all the world were mooved.

No, though the Flouds had flow'd-o're

The highest earthlie dwellings ;

And Seas did make the hillie shore ,

To tremble at their swellings.

(*Selah.*)

2 There is a River, which doth glad

The place where God resideth ;

And, happie is that Cittie made ,

Because, he there abideth.

Her, vn-remov'd, & firme to sett ,

He, timelie vndertaketh ;

And, though Realmes rave, & heathens frett ,

Earth melts, when he but speaketh.

3 The Lord of hostes, our part will take ;

Vs, *Iacobs* God, protecteth.

(*Selah.*)

Oh come therefore, & notice take

What wonders God effecteth :

What waite, & spoiles, when he shall please,

Among mankinde he sendeth ;

And, how he makes, both warr & peace ,

As far as land extendeth.

4 He cutts the spear, he breakes the bowe ,

And, he the Charret fireth :

Be still, faith hee, & also, know

Your God the same equireth.

I will divulge my fame abroad

To ev'ry ethnick Nation.

The Lord of Hostes, ev'n *Iacobs* God ,

(With

Pfalme XLVII.

89

(With vs) is our Salvation.

(Selah)

No distrust have our soules, oh Lord, of thy loving protection; yet, when the contract betwixt thee & vs was first published, the whole world of our enemies raged at our pre-ferment; & all the Corruptions of our Nature did furiously oppose our union: And, but that wee were strengthened by thy continuall presence (& refreshed by the ever-flowing River of thy grace) they had shaken (& perhaps overthrown) our Constancie. Oh! continue thy assistance to our comfort, & their further vexation. Protect vs from every evill; confirm vs in all goodnes; & so break the weapons & engines of ungodlines; that, all the world may extoll thy works; & we continue, for ever, in thy Salvation, through Iesus Christ our Lord Amen.

Psa. 47.

To the cheef Musitian, a Psalme for the Sonns of Chorah. It provoketh to reioicinge, for the Ascention of Christ; praiseth him, for subiecting the world to his spiritual dominion; & for uniting Iewes & Gentiles &c. Wee should vse it to those purposes.

TO God, all people, ioyfullie

Clapp hands, with exultation;

For, dreadfull is the Lord, most high,

Great king of ev'ry Nation.

He, vnto vs, by his great powre,

Much people hath subiected;

And, made our heritage, the flowre

Of Iacob, his elected.

(Selah)

With trumpets, & with merry noise,

Is God the Lord ascended:

Oh! let him be (with joyfull voice)

In songs of praise, commended.

Of God our kinge, the praise now sing;

G s

Sing

Sing praise, & honour do him.
 The Lord, of all the world is king ;
 Sing praise, with knowledge, to him ;
 God sits vpon his holy throne
 Or'e all the Gentiles raigninge ;
 And, calleth ev'ry willing-one ,
 To Iacobs God pertaininge.
 For, vnto God (whome ev'rie tongue
 With high applause commendeth)
 The worlds protection doth belonge ;
 And, he the same defendeth,

Eternal Sonn God , great in powre , terrible in Iudgment, King of Kings, & Lord of Lords ; who sitting on the right-hand of thy Father , hast subiected the world to thy Dominion , & elected vnto thy selfe out of all Nations those willing-ones who are obedient to thy Call. Oh grant, that wee may not hide thy Talent, or belie thy bountie (by their perswasions , who tell vs that , thou expectest to reap where thou sowedst not) but , let vs thanckfully , acknowledge thy Common grace: VVhen we are particularly called, let vs runn vnto thee by thy assisting Spirit; & obtain that speciall Favour, which makes a sure Election, and from which there is no falling. So , we shall see that Truth , at which so many stumble ; & with cheerfull harts, & triumphant voices , ascribe our salvation, wholly, to thee ; & all honor, & powre , & glory , to thy maiesty, now & for ever more. Amen.

Psa. 48.

A Psalm & songe for the 'Sonns of Chorah. It extolls the Lord , & the place of his dwelling ; confesseth his mercy , his Bountie , & exhorts others to consider & publish he same. Wee, above many other Nations, should vse this, to praise God for our Syon. &c,

The

Psalme XLVIII.

91

THE Lord is great, & great his Fame
Should in his holy mountaine be :

For, *Syon* is a goodly Frame ;
The praise of all the world, is shee.

Shee north-ward stands, & shee doth hight
The Cittie of the King of might.

1 The Lord, is knowne to be her garde ;
For, when great kings against her came ,
They much admir'd; admiring, feard ;
And, fearing, fledd away with shame :

Ev'n with such pangs, & suchlike feare ,
As women that in travaile are.

3 For, thou, didst raise an Easterne winde ,
Which all the shippes of *Tarsus* brake :
And, Lord of Hoasts, now true we finde ,
What others of thy Cittie spake :

Yea, wee have heard, & now wee see ,
That, God will still her keeper be. (Selah)

4 Within thy Temple, wee oh God ,
Vpon thy loving-kindnes thought ;
Thy Name is published abroad ;
With Justice, thy Right-hand is fraught :

And, in thy Indgments, *Syon* shall
Reioice, with *Iudah's* daughters all.

Through *Syon* goe ; about her walke ,
Her Bullworks marke, her Turrets heed ;
That, of her beauties you may talke
And, tell her glories to your seed :

For, God in life, will be our guide ;
And, in our death, our God abide.

Thou art worthy oh Lord God , to receive honor , & praise & powre ; for , thou hast beautified , & soe fortified thy Cittie the Catholick Church ; & thiy auncient promises concerning her, are so grationfull fulfilled, that ma-

ny famous Nations, Kingdomes & potentates, (who despised & opposed her small beginning) having, since, viewed her (with reverence terror & admiration) are driven back from their Idolatries & ashamed of their malicious Intentions. Make vs oh God! faithfull Citizens of this thy Citty, & delighted, so to observe & publish the beauties & priviledges thereof, that the number of her inhabitants may be increased, & that wee & they, may there live, under thy protection, for ever & ever. Amen.

Ps. 49.

To the cheef Musitian a Psalm for the Sonns of Chorah. *It declares the common vanity, & the folly of men in honor &c.* It is vsfull, to comfort the weak Christian against the scandalls of the Crosse; & strengthens him that is offendeth, at the prosperities of the wicked &c.

YEe dwellers all on earth, give eare,
Both rich & pore, & high, & lowe;
For, musings deep, I will declare,
And, wisdom from my tongue shall flowe.
Dark Problems I will harken out,
A Riddle to my harpe, I'll sing;
For, of that day, what should I doubt,
Which, all my faults, will round me bring?
They, who their trust in Riches have,
And, glorie in their wealths encrease,
Their brothers life, shall neither save,
Nor with his God, procure him peace.
For, soules redemptions are so deare,
That, no man can sufficient have
To purchase life, for ever, here;
Or, scape the Dungeon of the grave.
Men see, both fooles & wisemen die,

And,

And, that their gettings others wast :
 Yet, to their Names, their lands they tie ;
 And, thinck their house will ever last.
 But, man's vaine honor soone decaies ,
 Ev'n as the brutish creature dies :
 And, (though their seed, their course do praise)

Their waies are neither safe, nor wise. *Selah*

4 Like sheep, they food for death are made ,

Who shall a cov'ring on them laie :

Their glories in the grave shall fade ,

And, Iust-men rise more blest, then they. *Selah*

Despaire not then, though some thou see ,

Surpassing thee in place, or pelfe :

Since, God, thy soul from hell will free ,

And, home receive thee to him self.

5 For, though their life more blest they thought,

(And, others did their path commend)

They to their grave shall carry nought ,

Nor shall their pompe to them descend.

No; to their Fathers, they must passe .

And lie in darknes quite forgott ;

For, foolish men in honor'd place ,

Are like the beast, which dies, to rott.

*It is a Riddle (oh Father of Wisdome) that happi-
 nes, should be attained without wealth honours and such
 transiterie things; Therfor, worldlings magnify them selves,
 & applaud others, according to their temporal Achiev-
 ments; But, when Sinn followes at the heels to Iudgment;
 when the grave shall devour ovr beauties; & when the price
 of Soules is required; then, their vanny will be apparant.
 Grant therfor, oh Lord, that neither the worlds esteems of
 such things, make us to overvalue them; nor our want of
 them, to be discouraged; but, let us be fully contented in our
 sal'vation by thee: So, when they perish like beasts, (& are
 con-*

consumed & forgotten in the grave) who were honorable & rich, without understanding; wee, whome they iudged unhappie, shal at the Resurrection arise blessed and glorified, through Iesus Christ, our Lord, Amen.

Psa. 50.

A Psalm for Asaph. *It prophesies of the last Iudgement, & summons Iewes & Gentiles there vnto; It declares by what lawe they shall be iudged; Reprehends Hypocrites; & exhorts to repentance, &c. It is vieful, to warne that wee be not hypocriticall; in regard, all shall one day be disclosed, &c.*

THe Lord our God, th'Almightie-one
 Hath spoke, & summon'd all,
 That are bewixt the rising Sunn,
 And places of his fall.
 God's glorie, Syon, first will showe,
 With noise, approach will hee;
 Before him, burning fire shall goe,
 A storme, shall round him be.
 2 Through heav'n & earth, he shall, aloud,
 His folke to iudgment call;
 His Saints, that Sacrifices vow'd,
 Appear before him shall.
 His Iustice, heav'n shall shewe abroad;
 For, God the Iudge will be.
 Hark *Isr'el*; for, ev'n I, thy God,
 Will thee accuse, faith hee.
 3 I, for thine Offerings blame thee not,
 Which were my due of olde;
 Nor Bullock ask I, neither Goate,
 Out of thy Stall or Folde.
 For, I, more heards of Cattell owne,
 Then all the Mountaines yeald;

Pfalme L.

95

To mee all Beasts, & Birds are known,
 That live in wood or feild.
 4 If I were hungrie, dost thou thinck,
 (Since all the world is mine)
 Thy Goates bloud, I would ask to drinke,
 Or, feed on Bulls of thine ?
 No ; rather pay, in thanckfulness,
 Thy Vowes ; and call on me :
 So, I shall pittie thy destresse
 And, have due praise from thee.
 ; But, to the wicked, saies the Lord,
 How darest thou to prate
 Of my commands, & of my word,
 Whilst thou dost Counsell hate ?
 For, when thou dost a Theef perceive,
 A share with him thou tak'st ;
 Thou, in Adulterie dost live,
 And, wicked words thou speak'st.
 6 Thy Brother, (thine owne Mothers sonn)
 Thou causles, dost revile.
 I, silent was, & thou hast done
 These wicked things, the while.
 Yea, thou hast therevpou suppos'd,
 That, I, was like to thee ;
 But, all thy folly shall disclos'd,
 And, now apparant be.
 7 Yee, that of God forgetfull are,
 Of this, Remembrance have ;
 Els, I shall you in peeces tear,
 When there is none to save.
 For, I am glorifide of those,
 That give due praise to mee ;
 And, such as well their lives dispose
 My saving-health shall see.

Al-

Allmighty God, who with maiestic & terror, shalt come to iudge the world & require an Account of everie one according to the Talent receaved (especially of us, who are Saints, by an ordinarie & visible Callinge) give us grace to offer the acceptable Sacrifice of Righteousnes & true obedience. Let not our Religeon be meerly formall, without the fruites of good life. Let us not be of those hypocritical talkers & professors of thy word, whoe hate reformation, & uncharitably censure their owne Brethren; neither let thy long forbearance of our Sinns cause us any way to abuse thy mercies: But, grant rather, that we may so unfaignedly embrace thee in our harts, & so truly serve thee in our lives, that thou maist be glorified by us, & wee saved by thee in the last Iudgment, Amen.

Psa. 51.

To the cheef Musitian a Psalme of David when Nathan the prophet came vnto him, after he had gone into Bethsheba. *It personates a man trulie penitent; and, a true confession, contrition, & purpose of amendment, is the subiect of this Psalme, Everie true penitentie may sing it in his humiliation, &c.*

OH Lord, of thy abounding Love
To my offence, remissive be:
My Follies Purge, my Sinn remove,
And, of thy grace, daigne grace to me,
For, still, my fault before me lies;
Yea, by my selfe, I am accus'd:
Thee, thee alone, my conscience cries,
Ev'n to thy face, I have abus'd.
2 Which, here I do confesse, oh Lord,
That, when to censure thou art brought,
Men, true my finde thy Truthfull word,
And, judge thy Iudgments as they ought,

For,

For, (finfull though my parents made,
My Beeing, & my Birth to bee)
From thee, a secret grace I had,

To forme the Truth thou seek'st in mee;
3 And, if I purg'd with hysope were,
Mee, thou shouldst make more white then snowe :
Yea, thy Glad-message when I heare,
The bones thou brak'st, will healthfull growe,
Then, from my faults, thy face divart ;
Blot all my follies out of sight ;
Creat in me a spotles hart,

And, make my Spirit, Lord, vpright.

4 Oh ! let me not rejected be ;
Take not thy Holie-ghost away ;
To ioiefull health, restore thou mee ;
Let thy free Spirit be my stay.
So, I will other Sinners guide,
To seek thy grace, & walk thy waies ;
And, (if my bloudie sinn thou hide)

Thy Iustice, oh my God, I'll praise.
5 Which praises, that my tongue may sing,
My lipps, oh Lord my God, vncluse :
For, Burnt-oblations I would bring ;
But, thou hast quite reiected those,
A greeved Soul, a contrite hart,
Is God's best-liked Sacrifice :

With such, oh God ! thou pleased art ;

And, such thou never shalt despise.

6 As thou art pleas'd, Mount-Syon blesse,
And wall about *Ierusalem*.

The Sacrifice of Righteousnes,
Shall then obtaine thy good esteem,
Yea, thou shalt then their Guifts receive,
And, they shall all their Offrings pay ;

Ev'n whole Burnt-offrings they shall give,
And, Oxen on thine Altar slay.

Oh Lord! our owne Consciences accuse us, & will pronounce thee iust if thou condemn us: for though it might somewhat moove thy compassion, to consider our disabilities, by Original Pollution; yet, knowing what grace thou hast secretly infused, both, to resist that naturall corruption, and to forme also within us that Righteousnes which thou requirest; wee have no excuse (no hope) but to appeal to thy mercie. To thy Mercie therfor, wee appeal, beleeving to be perfectly purified by the sprinkling of thy dear Sonns blood. Oh! forgive us for his sake; Restore us to thy favour; repaire what is decayed in soul or bodie; & so comfort, renue, guide, & strengthen us, by the continuall presence of the Holy-ghost; that our conversation may be more upright; & all our future endeavours become acceptable; to thy glorie, to the saving of our Soules, & to the consolation of other penitent Sinners, through Iesus Christ our Lord: Amen.

Psal. 52.

To the cheef Musitian Maschil a Psalm of David when Doeg the Edomite came & told Saul, & said vnto him, David is come vnto the house of Abhimlech. It mystically, personates the Elect, vpraising their persecutors, foretelling their shamsfull ruine, & reuelling in their owne deliverances, &c. It is vsfull in persecutions.

Why vaunt'st thou Tiraunt of thy wrong?
God's love will still the same appear,
Although thy mischeef-working tongue,
Faines lies, as keen as Razors are,
Thou, evill more then Good respect'st;
Thou lovest falshood more then right: (Selah.)
All

All harmful speaches thou affect'st,

And, tongues which publish forth deceit.

2 But, thee from hence, the Lord shall rear,
And, from the Land thy dwelling take. (*Selah.*)

The Iust shall see the same with feare,

And, sport at thy destruction make.

Yea, they shall say ; Loe, this was hee

Who sought not God to make him stronge ;

But, labour'd how he great might be,

By getting wealth, & doeng wrong.

3 Then, as for mee, I prosper shall

As Olive trees that have their place

Within Gods holie temple wall,

And, still depend vpon his grace.

There, Lord, I'll spread abroad thy fame ;

Yea, then, I'll praise thee for thy love,

And, trust for ever in thy Name ;

Which, all thy Saints will well approve.

*Deliver vs oh gracious Lord, from the cruell insolencies
& falshood of those, who seek their Advancement by iniu-
rious & wicked meanes. Preserve vs also from the guilt of
their abominations ; but especially from being so sharpeles,
as to make vaunts of oppression, or of any other sinne. Disen-
able, & root out of the land, all such insolent Offenders ;
that the righteous flourishing as green Olive trees, & bekol-
ding thy Iudgments, may with reverent awe, reioice in their
subversion who are freinds to Vnrightheousnes ; & (with
a fearles confidence in thy love) magnify thy Holy Name,
for ever & ever. Amen.*

Psa. 53.

To the cheef Musitian Maschil, A Psalm of David.
*It is almost the same with the 14. Psalm. And may be
used to minde vs that our Nature was wholie depraved,*

H 2

ved,

ved, and that wee should desire the comming of
Christ, by whome wee are to be renewed, &c.

THe foole, doth God in hart deny,
And, all corrupt are growne;
Perverse & wicked is their way,
There is no Righteous-one.
For, God from heav'n his eye declin'de,
Man's of-spring to behold;
And, searched who did seek to finde,
Or, know him as they should.
▪ But, all their waies preposterous were;
All, fillthie & vnfound:
None sawe he live vprightlie, there;
Not one good man, he found.
Ev'n brutishlie, fond Sinners eat
God's people, as their bread.
They, seek not God; and horrors great
They feel, where is no dread.
▪ The Lord will breake the bones of them
That have beseiged thee;
And, thou shalt shame them, since, of him
They disrespected be.
Would wee God's healep from Syon had!
For, Iacob, triumph shall,
And, Isr'el, will thereof be glad,
When them he brings from thrall.

*Free us, oh Lord, from that universall corruption which
overspreadeth our Nature; that wee neither become so foo-
lish to deny thee in our harts, nor so perverse as to dishonour
thee in our waies. Soe behold our polutions, that thou
maist cleanse us from them; Soe consider our weaknes,
that thou maist breake the bands of all our foes; So make
us to fear thee, that all our other feares may be turned into
joye.*

joye; And cause vs to be so desirous of that salvation, which was promised out of Syon, that (being delivered from the thraldome of sinne and death) wee & every true Israelite, may triumph in our Salvation & Redemption through Iesus Christ our Lord. Amen,

Psa. 54.

To the cheef Musitian on Neginoth Maschil. A Psalm of David when the Ziphims came & said to Saul, doth not David hide himself with vs? It mystically prophesied the Jewes trecheries & tirannies against Christ &c. It is vsfull, when wee are (or have beene) betraied or persecuted by false brethren, &c.

DEfend mee Lord, for thy Name sake,
In thy great powre, adjudg thou mee,
Of all thy suites quick notife take;
And, let my words well heeded be.
For, Strangers doe against me rise,
And, Tirants for my life have sought,
(Not setting thee before their eyes)
Although my healp, thou still hast wrought,
The Lord, my Soules vpholders, gards;
His Truth hath chas'd my foes away;
And, them with Vengeance he rewards:
For which, my Vowes I'le freely pay.
To laud thy Name is wel approv'd
And, I oh Lord, thy praise will sing;
Because, my greefs thou hast remoov'd
And, on my foes, my wish dost bring.

Encline thine eare (oh mercifull father) vnto all our infl petitions, & suffer vs not to be oppressed by our professed foes, nor to be betraied into their hands, by those Aliens vnto thy Truth & Goodnes, from whome wee have better deser-

ved ; But , as thou hast bene alwaies heretofore our Healer
(and the upholder of them who have besetted us.) So,
continue , we pray thee , to reward our freinds , according to
their kindnes ; to requite our foes according to their deser-
vings ; & to deliver us from all our sorrowes, through Iesus
Christ; To whome, with thy blessed Spirit, wee will offer up
the free Sacrifice of praise and thanksgivinge, now & for
ever. Amen.

Psa. 55.

To the cheef Musitian Neginoth Maschil, a Psalm
of David. *It personatet the faithfull , complaining & pe-
titioning against the inhumanitie of their foes. It deciphers,
also, false brethren ; declares their destruction, & the secu-
ritie of the Elect. It may be vsed as the former.*

OH God ! my praies hear ;
Hide not away thine eare ;
But, hear, & cast on mee thine eye.
For, loud my foes doe roare ;
The wicked greeve me fore ;
And, therefore Lord, thus loud I crie.
2 With wrongs, they mee persue,
A wrathfull spight they shewe.
And, I, at hart am greatlie vext :
Deaths torments mee oppresse,
I shake through fearfullnes,
With horrors great, I am perplext.
3 I sayd; Doves wings, had I,
To rest, I then would flie.
Lo, then farr hence I would abide,
I, then would haste away,
And, in some Desert stay
Which fro the Tempest mee should hide, (Selah.)
4 Destroy & slitt their tongues ;
For, arise, oh Lord, & wrongs,

Pos-

Psalme LV.

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Possesse their Cittie night & day :
 In midst thereof I spi'de
 Sinn, fraud, & guile abide ;
 These, in her streets, still made their stay,
 ; A foes contempt, or scorne,
 I could have shund or borne ;
 But, mee no publike foe abus'de :
 It was my trusted Peer ;
 As freinds, wee freindlie were,
 And, wee God's house together vs'd.
 6 Arrest them , Death & Hell,
 With whome such Mischeevs dwell :
 For, I, vpon the Lord will call.
 To God, at night I'le pray,
 At morninge , at nooneday ;
 And, mee both hear, & save, he shall.
 7 In warr, he gave mee peace,
 And, mee will still release :
 Ev'n me, the Lord will hear, and save.
 But, God will punish them : *(Selah.)*
 For, they his feare contemn ;
 Because, that they no Changes have.
 8 Their hands, the Peace did breake,
 (Where they a league did make)
 And, though their speach most freindlie were,
 Yet are, sometime, their words,
 Like darts or naked swords.
 Let God, therefore, thy Burthen bear.
 8 For, God is thy defence,
 He gardeth innocence ;
 And, Sinners downe to Hell will thrust,
 Not half their daies they live,
 Who murther or deceive :
 But, in the Lord I put my trust.

H

Many

Many & greivous (oh Lord) are those troubles which exercise thy Children; especially in those places, where pophans, or false worship is openly approved: but, the greatest Afflictions are occasioned by Hypocrites, False brethren, & those who abuse us under colour of Religion, or by pretences of dearest Amitie. Defend us therfor, oh God, from those harmfull Serpents; Give us the wings of Dovelike innocence, to carry us above their snares: Grant us those enterchanges of Prosperitie & Adversity, which may keep us both in thy Fear, & Love: Suffer not the tribulations of the world, nor the temptations of the Devill, nor the miseries of the Flesh, to oppresse us: But, let us lay all our burthens upon thee, confidently; Trust in thee firmly; Seek thee duly; love thee sincerely; & enjoy thy gracious protection for ever more Amen.

Psa. 56.

To the cheef Musitian vpon the mute Dove in the Desert, a golden Psalm of David, when the Philistims took him in Gath. It typically personates the Church in persecution, & is a prayer, & a complaint against her Foes, acknowledging Gods regard of her sufferings, professing assurance in him, & promising to be thankfull &c. It is vsefull to those ends. &c.

HAve Mercie Lord, for, man hath sought
To swallowe vp, & mischeeve mee.
My Foes with mee have daylie fought;
And (Lord most high) they many bee.
Thou art my hope, when doubts arise,
Thy word hath brought me comforts, to,
On thee alone, my hart relies,

And, fearles is, what Flesh can do.
2 They wrest my words, Lord, ev'rie day;
To worke me harme, they still devise:

They

They meet vnseene, they mark my way ,
And, how they might my Soul surprise.
Therefore, in thy iust wrath, oh God !
Correct them for this Crime of theirs :
And, as thou dost my Faults record ,
Recorde, & botle vp my teares.

3 For, thou wilt save me, Lord, I knowe ;
When thee I seek, my Foes flie back :
Thy promise makes mee joyfull growe ,
And, of thy word, my songs I make.
My, trust, oh God ! is all in thee ,
And, of man's powre, I fearles am.
Thy vewes are all perform'd on mee
And, I will praise thee for the same.
4 For thou hast freed my Soul from death ;
From falls, thou dost my footing stay ,
To walke, by thee, within that Path ,
Which leads to Life, a lightsome way.

Oh thou faithfull preserver of all who put their trust in thee ! Our visible & invisible Adversaries do continually seek the destruction of our soules & bodies , by many secret & mischeevous devises : But , our trust being placed upon thee , wee need not fear the malice of any Adversarie. Grant vs grace therefore , so to depend on thy promises , & so to lament our errors (with teares of true Repentance) that as our enemies mark our wayes to entrap vs , wee our selves may mark them to prevent ensnarings ; & that thou observing their hatred , & our penitence , mayst cause us to walke ioyfully , in the way of eternal life , through Iesus Christ. Amen.

Pfal. 57.

To the cheef Musitian Altaschith , A Psalm of David, when he fledd from Saul in the Cave. It

mystically expressed the Iewes persecutinge Christ, even vnto his Grave. wee that are his members, & partake in his sufferings, may sing it, to declare our iniuries, & to pray, & praise God, for deliverances. &c.

Lord, grant (oh grant) me thy compassion;

For, I, in thee my trust have placed,

Display thy wings for my Salvation,

Vntill my griefs are over-passed,

To thee I sue (oh God most high)

To thee, that canst all want supplie.

2 From their despights who seek to rend mee;

Let help, oh Lord, from heav'n be daigned,

And let thy Truth & Love defend me;

For, I with Lions am detained:

With men inflam'd, whose biting words,

Are shafts, & spears, & naked swords.

3 Let over heav'n God's praise be reared,

And through the world, his glorie showed.

For, they who nets for mee prepared,

(They who my soul to ground had bowed)

Ev'n they, with in those trapps are caught;

Which for my fall, their hãds had wrought. *Selah*

4 Oh God! my hart now ready maketh,

My hart is for thy praise preparing;

My Tongue, my Harpe, my Lute awaketh

And, I my selfe, betimes vprearing,

Will speake & sing, in praise of thee,

Where greatest throngs of people be.

5 For, Lord, thy Mercies forth are stretched;

As farr as are the Sphears extended;

Thy Truth vnto the Clouds hath reached

And, thou thy self art high ascended

Let, still, thy, Fame & praise, oh God!

Through heav'n & earth be spread abroad,

Oh

Oh Lord to whome Mercy belongeth, have mercy upon us; & let the Wings of thy protection be gratiouſly ſpread over us, untill the Stormes of this life be overpaſt: For, ſo great & ſo manyfold are thoſe dangers, & thoſe Miſeries wherewith wee are alwaies enclouſed, by ſpiritual & temporal ſoes; that they have brought our bodies to the Grave, & our ſoules near unto Hell. Oh! let thy Truth & Love defend us from our Lion-like perſecuters; that our Harts (being timely cheared) our Thoughts, Words & Actions, may harmoniouſly agree in manifeſting thy praiſes. And, ſeeing thy holy Spirit hath plainely declared the Vniuerſality of thy proffered Grace; let not us preſume to ſett Limmits there unto; but publiſh thy glorie as univerſally as thou haſt extended thy Mercies, through Ieſus Chriſt our Lord. Amen.

Pſa. 58.

To the cheef Muſitian Altaſchith Michtam of David. It reprehends & characters, that Serpentine generation, whoe are obſtinate enimies to the Goſpell of Chriſt, & prophecies & illuſtrates their deſtruction, &c. It is uſefull to encourage vs againſt their malice, &c.

YEe congregation, ſaid yee right?

Yee Mortalls, are your Doomes vpright?

No; for you muſe on works of Sinn:

Your hands with miſcheevs filled are,

You from your Births vntoward were;

And, from the wombe have liers binn.

Your poyſon, like the ſerpents, flowes;

Deaf-Adder-like, your eares you cloſe,

Though powrfull Charmes are wiſely ſung.

Oh God! their mouthes of reeth diſarme;

And, that their Fangs may do no harme,

Make tootheles (Lord) the Lion's young.

3 Like

3 Like sudden Flouds, their furie sleale ;
 When they would shoot; their arrowes, breake :
 Yea make them quite consume away.
 Like snailes, consume them from the earth ;
 Or els, like some vntimely birth ,
 Destroy, them, er'e they see the day.
 4 Before wee feel them, prick or burne ,
 Them, whirle-winde-like, Lord, overturne ;
 And sweep them hence, in wrath alive.
 Which Vengeance, when the Righteous vewe ,
 (And vewing Sinn receive her due)
 They, joyfull thancks, to thee shall give.
 ; Yea, they shall trample on their bloud ,
 Who have bene Foes to doeng good ;
 And ev'rie man shall say, & see ,
 That Righteous men shall have their meed ;
 And, that there is a God, indeed ,
 By whome the world shall iudged be.

Keep us, oh Lord, from having fellowship in the Congregations of those, who are perverted in their Iudgment, mischeevous in their Conversation ; Draf to good Instructions, Obstinate in their heresies; & willfull continuers in all their natural Corruptions. Deliver us from their malice ; Breake their Instruments of mischeef ; and let their deserved confusion fall suddenly upon them : That, the Faithfull Congregation, may vewe it; & that all men may see & confesse thee, to be the Righteous Iudge of the world, & the rewarder of all those who put their trust in thee. Amen.

Psa. 59.

To the cheef Musitian Altaschith Michram a Psalm of David, when Saul sent & they watched the house to kill him. *It shee fly prophesied the Iewes dogged*

Pfalme LIX.

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dogged crueltie to Christ, & that they should be preserved to wander in a vagabond Condition (as wee see at this day) for an example to others &c. It serves to warne vs, that wee resist not God's grace once offered. &c.

MY God, protect mee from my Foes;
From them, who strive with mee:
From Sinners gard mee, & from those,
That bloodie-minded be.

For, loe, the mighrie do combine;

They waite my soul to teare:
And, without cause or fault of mine,
With speed there to prepare.

1 Lord God of Hosts, & Isr'el, wake,
To heed & succour mee:

The Gentiles Curbe, & vengeance take,
Where sinns malicious be. *(Selah)*

At night, like Doggs, they Bawling come,
They round the Cittie goe

And slanders ranck, & threatnings, from
Their Mouthes, & lipps, do flowe.

3 For why, say they, none hears the same;
But, God shall them detect:

The Gentiles also to defame,
His ayde I will expect.

For, God's my strength, God healpeth mee,
Preventing grace bestowes;

And, what my hart requires to see,
Inflicts vpon my Foes.

4 Oh Lord our help, disperse with shame,
Disperse them by thy powre;

But, lest my Folke forget the same,
Them, doe not quite deuoure.

Vntill their tongue, all words of spight
And falshood, vttered hath;

And,

And, when their pride is at the height,
Consume them in thy wrath.

Yea Lord, consume them vtterlie,
Till, notife they obtaine,

That, God, throughout eternitie;

Doth over *Iacob* raigne,

Selah

At night, vnto the Cittie wall

Like doggs they shall retreat;

Without it, they shal bark & bawle,

And whine, for want of meat.

But, in the Morne, aloud I'le sing,

Both of thy powre & grace;

And speake what succours thou didst bring

When fore destrest I was.

Ev'n vnto thee, oh God my powre,

My praise-full song shall be:

For, thou art my defensive Towre,

And, gracious vnto mee.

Iust Avenger of all malicious iniuries; According to thy promises thou hast subiected the Gentiles to thy Sonns Dominion, & scattred the Iewes (with a Cain-like marke preventing their utter extirpation) that so, their vagabond life may be a perpetuall memoriall, both of their crueltie, & of our Saviours Passion. Let all those who shall make themselves partakers of their malicious heresie (without repentance) be partners in their punishment; and let them hunt through the earth in error, bawling like doggs without the walls of thy new Ierusalē (for an example to all Ages): But, let so many of them as have bene misseled, by ignorance only (without willfull malice) oh let them, returne from their obstinacie, in the Evening of their life (or of this world) & let them hunger & thirst after the true Messiah; that in the Morning of their & our Resurrection, we may, altogether, praise & glorifie thy holy Name, Amen.

Pfalme LX.

III

Psa. 60.

To the cheef Musitian vpon Shushan Eduth Michtam of David, to teach when he strove with Aram Naharaym & with Aram Zobath, when Ioab returned & slew of Edom in the salt vallie 12000. It bemoanes the present calamitie; mitigates it by remembering God's promises; Desires his conduct; & professeth Assurance in him. It is vsfull to encourage those who fight vnder God's banner. &c.

OH God! wee are despis'd of thee,
And, in thy wrath disperfed be:

But, now returne to vs againe.

Thou smot'st our land, & Loe it quakes,
Oh! stopp the breach, for, still it shakes;
And, many cares thy folk sustaine.

2 A giddie wine thou mad'st vs drink,
Yet, they that feare thee, do not shrink

They Truths displaid Flagg to beare. *Selah*

Oh! that thy Darling, safe may be,
Let thy Right-hand or'eshadow mee;
And, bowe thou downe to me thine ear,

3 Then (as God's holy-voice declar'd)

All *Shechem*, shall by mee be shar'd;

I'll *Succoth* Dale by Line receive:

I'll *Gilead* & *Manasseth* take;

Mount *Eph'rim*, I my gard will make;

In *Judah*, I, my law will give.

4 My servile worke shall *Moab* doe;

O're *Edom* I will sling my shoe;

And *Palestine*, of mee shall boast

For, who to *Edom* is my Guide?

Or to the Cittie fortifide,

But, God, that had forsook our Hoast?

5 That

That Lord, who did our Hoast forsake,
Shall of our greifs an ending make:

For, man's vaine help wee do contemn.
Through God, wee valiant Acts have done;
Our Foes, by him, shall downe be throwne
And, Hee shall set his feet on them.

Notwithstanding our many outward Afflictions make vs appeare as reprobates in the worlds opinion; & though (by reason of our sinns) wee our selves are sometime halfe afraids, that thou, oh God, hast forsaken & despized us: yet, hauinge among vs the Ensigne of Truth as a testimonie of thy fauour; wee beleeeue that thy spirituall kingdome shall be continued with vs, & be established in those places also, which are not yet of thy visible Church. Fulfill oh Lord, our hopes herein; that wee may break through the fortifications of the mistical Babilon, & that thy Spirituall Armies may be victorious, through the conduct of our Lord & Captaine Iesus Christ. Amen.

Psa. 61.

To the cheef Musitian a psalme of David. *It desireth Gods assistance; confesseth former protections, & promiseth future trust in him. It containes also, a predication of Christs kingdome, a petition for Grace, and a vowe of thankfulness. To these ends it may be vsed.*

Lord, let my plaint attention move,

When greev'd at hart I lie;
And, lead mee to the Rock above,

When from Earth's ends I crie.

For, as a Cittie fortifide,

From foes thou gardest mee,
Within thy Tent, still, safe I bide;

Thy Wings my Cov'ring bee.

Thou hear'dst my voves, & gav'st mee shares,

With

Selah.

With such as fear thy Name ;
 And, spar'dst the king, till hee in yeares
 An aged man became.
 Oh ! let thy Truth & Mercie, Lord,
 Preserve him still by thee ;
 That, still thy praise I may record,
 And pay my vowes to thee.

Hear our Prayers, oh Lord, & let our cries come unto thee. So firmlie establish vs on that Rock whereon thy Church is founded, that it may be our Bullwork of defence in all dangers. Cover vs with the wings of thy Mercie ; Succour vs in thy Tent ; & be gracious unto vs, from what place, or in whatsoever affliction, wee call vpon thee: That so (having an outward portion among those who professe thee, & performing those vowes, which wee made unto thee in our Baptisme) wee may be continued in thy favour, until we shal be admitted into thy triumphant Church, & enjoy life eternall with Christ Iesus. Amen.

Psa. 62.

To the Cheef Musitian to Iduthun a Psalm of David. *It professeth trust in God ; threatens & Characters out, Antichrist & his Members ; Exhorts to faith in Christ ; & declares the vanitie of man & of all temporall assistances &c. It may be sung to encrease Piety. Faith, Hope, & the contempt of temporall Vanities, &c.*

STill wait thou, oh my Soul, on God ;
 For, he my helpe doth prove,
 My Rock, my Garde, my Safe-abode ;
 Whence, none cann mee remove.
 Those, therfor, who conspire my fall,
 His Blade shall root from hence,
 And, shake them like a rotten wall,
 Or, like a broken fence.

2 They seek my shame; They lies commend;
And hate when faire they speake. *Selah.*
My Soul, therfore, on God attend;
Thy hope, him only make.

For, God (my strength, my healp, my fort)
From harme will succour mee:

My praise, my garde, my firme support,
And my sole trust, is hee.

3 In God, yee people, alwaies hope;
To him, your harts declare:

For, he will prove a certaine propp,
When men deceitfull are. *Selah.*

Men high & lowe, are lesse in weight,
Then things that are most vile:

Trust not therfore, nor take delight,
In wealth, in wrongs, or guile.

4 For, once God said, & oft I heard,
That, God (both strong & kinde)

On all men, will bestowe reward,
As he, desert shall finde.

*Grant oh Lord, that wee may alway, so patientlie attend
on thee, that persecutors, falseteachers, and all they
who seek our fall or dishonour, may be quite subverted or
converted. Make vs ever mindfull how strong a supporter
thou art vnto all those who put their trust in thee; & how
iust a rewarder of every one according to his deservings.
Seeing also, wee cann have no safe assurance in the best
men, nor in the best outward meanes (without thy speciall
Assistance) let vs never depend vpon them; much lesse,
seek to be secured, or to profit our selves, by fraudulent or
wicked practises: But endeavoring rather, to fulfill all
righteousnes for thy sake; and making our petitions to thee
only; let vs depend wholie on thy protection, for ever and
ever, Amen.*

Psa,

Psa. 63.

A Psalm of David when he was in the wilderness of Iudah. *It may be sung by those who are afflicted in the wilderness of this life, hungry & thirsting after righteousness. It expresseth their longing to be partakers of the publique worship, who are debarred from the same; & may be used also by them, &c.*

OH God! my God thou allwaies art;

For thee, betimes, I seeking pant,

With longing soul, & thirsting hart,

Ev'n as the land, which raine doth want,

Yea, Lord, my soul doth long, full sore,

Thy powre & glorie to behold,

As I have seene them heretofore,

Ev'n in thy holie-place of olde,

2 For why! thy love doth life surpasse;

And, I therefore will sing thy praise:

Thy Name, I'll all my lifetime blesse,

And, vnto thee my hands I'll raise.

For, when I minde thee on my bed,

And muze upon thee in the Night;

It fills me, as with marrowe fedd;

And I with ioye thy praise recite,

3 Since, me thou healp'st in my destresse;

Beneath thy wings I gladd remaine,

My Soul, to thee doth closelie presse;

And, thy Righthand shall mee sustaine.

But, they shal to their grave descend,

Whose purpose is my soul to slay:

The Sword shall bring them to their end,

And, they shall be the foxes prey.

4 The king, & they who swear, in truth,

By God's great Name; in God shall ioy:

But, he shall stop the liers mouth,

I 2

And

And, ev'rie perjur'd soul destroy.

Cause us to seeke thee timely (oh Lord our God) and when wee are wandring in the deserts of this life, let vs hunger and thyrst after thee and thy righteousness; that wee may be satisfied according, to thy promise. Let our muzings be vpon thee, both in the night of our Afflictions, and vpon the bedd of our prosperities. Let the contemplation of thy powre and glorie fill vs, as with marrowe and fatnes: Let thy Love be pretious vnto vs; yea, more pretious vnto vs then our liues: Let the wings of thy Mercy, and the powre of thine Arme, so shaddowe and protect vs, that (both our Lionlike & foxlike Adversaries being destroied, and the mouth of all vnrighteousnes being stopped.) VVee and thy whole Church may reioice in thy Salvatoon, for ever and ever. Amen;

Psa. 64.

To the Cheef Musitian a Psalme of David. *It prophesies the Iewish malice against the Messiah at his pason; and that accordinge to their owne imprecation, the avengment of his blond should be vpon them and their children, &c. It serves to minde vs, what manner of foes wee have, and for what assistance wee may hope, &c.*

LOrd, hear my voice, & me acquite
From terrors of the foe;

And from their plotts, & feirce despight
That mischeefe seek to doe.

For, they like swords, their tongues prepare;
With words, like arrowes keen,

They shoote the righteous without fear,
With quicknes, & vnseene.

2 Themselues in Mischeefe, strong they make,
Their plotts they thinck vnspide;

And,

Pfahme LXIII.

117

nd, search how that effect may take,
Which in their harts they hide.
But, God shall wound them with a shaft,
Before they be aware ;
So, they shall fall by their owne craft,
And their owne sentence beare.
Thereat, beholders, all, shall flie,
And, ev'rie man, with feare,
The works of God shall magnifie,
And, ponder what they are.
The righteous also, with delight ,
On God, their hope shall build:
And, they that are in hart vpright,
Shall with true joie be filld.

*Oh Lord , wee have so manie visible , and invisible Ad-
versaries , secretly and continually plotting our destruction;
that our Soules are afflicted with great terror. Some, by
whispering of slanders ; or by privie conspiracies, seek to en-
danger our bodies ; Others, by hidinge false Doctrines under
appearances of Truth, or masks of pietie ; or els, by insinua-
ting carnall or spirituall wickednesses (before wee be
aware) deeplie wound our Consciences , and very dange-
rously peirce our Soules with venomous arrowes. Oh God!
break , and quench these fierie darts of Sathan ; Deliver
vs from their cunninge Proiects ; shoot back their arrowes
into their owne bosomes ; and let their predictions be fulfilled
on themselves : But, grant that wee may still depend on thee;
& that being delivered from all our terrors , wee may serve
thee in holines & righteousness, all the daies of our life
Amen.*

Psa. 65.

To the Cheef Musitian a Psalm & song of Da-
vid. It acknowledgeth God's manifold benefits ; First ,

I 3

those

those which are peculiar to the Elect; & then, his Universall providence over all his Creatures &c. Wee should sing it to those ends. &c.

IN Syon, Lord, thine honor lies;

There, vowes to thee are brought :

Ev'n there, thou answer'st all mens cries ;

And, of all Flesh art sought.

Though many sinns do me oppresse ,

From them thou purgest mee ;

For, thou thy Chosen-one dost blesse ,

And bringst him near to thee.

2 Within thy courts & holie-place ,

His dwelling he doth gaine ;

Ev'n there, where wee shall (of thy grace)

Our wished fill obtaine.

Thou in thy Iustice dreadfull art ,

Yet, in thy grace wee stand ;

And thou the hope of all men art ,

That live on sea, or land.

3 Girt round with powre, thy Vigor laies ,

A ground-work for the hills :

The noise of seas & Flouds it staies ,

The peoples rage it stills.

Thy signes, remotest Clymates feare ;

Thee, daye & night they praise ;

Their Lands to visite, thou hast care ;

And, rich encrease it paies.

4 To water all their furrowes there ,

Thy River overflowses :

To feed them, corne thou dost prepare ;

And, blestest that which growes.

Thou Crown'st the year with plentiousnes ,

And, fat thy paths are made :

It drops vpon the wildernes

And

And makes the mountaines glad.
 Faire flocks, their fruitfull meads adorne ;
 Their vallies freshlie springe ,
 And, are so filld with cropps of Corne ;
 That they do laugh & sing.

*In thy visible Church , oh Father of Mercie , thine
 honour & thy Grace are most evident : Nevertheles , thy
 Mercie is not so confined, but that thy Church invisibly ex-
 tends it self into everie corner of the earth ; yea , thy over-
 flowing River makes up thy harvest even in those deserts
 where wee behold no fertilitie ; & there (thou havinge re-
 gard as well to the scul as the bodie) visitest them, not only
 with temporal , but with spiritual Blessings. For which thy
 great providence & mercie , wee blesse thy holy name ; be-
 seeching thee , so to moisten the clodds of our harts with
 dewes from above, that wee whome thou hast planted in thy
 visible Garden , may not , be lesse fruitfull then those , to
 whome thou hast not yet vouchsafed the same priviledges ;
 But grant that both wee & they (according to what
 we have received) may bring forth fruites acceptable unto
 thee, through Iesus Christ our Lord. Amen.*

Psa. 66.

A song a Psalme. It praiseth God both for temporall
 & spirituall blessings , especially for the great benifit of our
 universall Redēption, which is typically expressed, by allu-
 sion to the Iewes deliverance from the Egiptian bondage & c.
 It may be sung to praise God for our deliverances
 from sinn & the Devil. &c.

Yee kingdomes all, God's praise expresse ;
 In songs, exalt & laud his Name :
 To him, his dreadfull Acts confesse ;
 And, how his Arme his foes doth tame,
 Let all the world before him bowe .
 With singing to his Name & him ;

Selah.

I 4

And,

And, let all men more heedfull growe ,

What dreadfull things he did for them.

2 The sea he dri'de, & through the Maine

Wee walk'd on foote, him praising there.

He hath obtain'd a boundles raigne ,

And, of all Nations, he hath care.

He will not let the Rebells thrive.

Selah.

Oh ! blesse our God, & sing his praise ;

For, he preserves our soul alive ,

And, he from slipps our footing staies.

3 By thee, oh God ! wee proved were ,

Like silver tried & refin'de :

Thou didst entrap vs in a snare ,

And round our loines afflictions binde.

Above our heads, thou mad'st men ride ;

And, through both Flouds & fires, we came :

But, thou didst rest, at last, provide ;

And, I will praise thee for the same.

4 Ev'n in thy house those vows I'le pay ,

Which in destresse were sworne by mee ;

Fatt Rams & Bullocks I will slay,

And burne sweet incense vnto thee.

Selah.

Come hither, yee that fear the Lord ,

And, hear what for my soule he wrought,

When his assistance I emplor'd ,

And, him with praise-full voice besought.

5 If any sinn, my harr affects ,

The Lord, will then withdraw his eare :

But, surelie, God my suite affects ;

For, he my vocall moane did hear.

Oh ! let him ever praised be ,

For not reiecting my request :

And, for his Mercie shew'd to me ,

Oh ! let him be for ever blest.

Blessed

Psalme LXVII.

121

Blessed be thy Name (oh gracious God) for all thy benefits; especially for our many spiritual deliverances, which are, everie day as wonderfull now, as when the Redd-sea was dried up. For, through Seas of terrors, & Deserts of tribulations, wee passe many Dangers, many trialls, & many enterchanges of Adversitie & prosperitie in this life, to refine & prepare us for a blessed habitation; & that without impeachment to thy Iustice, wee may be made capable of thy free-Mercie. Oh! root out of our harts that affection to sinn which interrupts thy hearing of our prayers; and grant that (by sacrificinge our brutish affections, & offering up the sweet Incense of a Faith fruitfull in Good works) wee may declare our selves thanckfull unto thee; and that wee & our Oblation may be made acceptable through the Merriits of Iesus Christ. Amen.

Pla. 67.

To the cheef Musitian vpon Neginoth, a Psalme a song. It expresseth a longing for the universall spreading of that saving grace which is offred to Iewes, & Gentiles; & shewes the blessednes which will succeed the same. It is daylie sung in our Liturgie for the enlargment of the Catholick Faith.

THy blessing, Lord, bestowe;

Shewe vs thy glorious Face

Selah.

That, all the world, thy waies may knowe,

And, see thy saving-grace.

1 Let all men give thee praise;

Let all sing praise to thee:

Let nations all sing out thy praise,

For, thou their Iudge must be.

3 God, is the Nations kinge,

Selah.

Let Nations all therefore,

Let Nations all, vnto him sing,

I;

And

And praise him ever more.

4 Then earth shall give eucrease ;
And, God, whose Folke wee are ,
That God, shall vs vouchsafe to blesse ,
And, him, the world shall fear.

*Allmighty God, vouchsafe , that wee whome thou hast
alreadie enlightned with a gracious measure of thy Saving-
knowledge, may so evidently enioy also, thy protection, &
the continuall brightnes of thy Favour ; that all the Nations
of the world , beholding the benifit of thy Service may be
allured to ioyne with us in magnifienge of thee. Let also , a
due consideration, that thou art Vniuersall king, makes vs
believe that thou hast provided means of salvation for all
thy Subjects : and let the remembrance that thou art uni-
uersall Iudge , make vs all, so fruitfull ; that thou maist be
universally feared, & glorified; & wee blessed world with-
out end. Amen.*

Ps. 68.

To the cheef Musitian a Psalme or song of Da-
uid. *It is a Prophecie of Christ Heb. 4. 14. Herein, by allu-
sion to some passages in the olde Testament, many Evan-
gelical mysteries are shaddowed out (to witt) the Resur-
rection, Ascension, sending of the holy-ghost,
Callinge of the Gentiles, &c. It is usefull to commemo-
rate these mysteries, &c.*

Let God arise, & all his Foes affright ,
Let those that hate him , be despers'd & flie ;
Let Sinners, passe like smoke out of his sight ,
And melt like wax which in the fire dorth lie.
But, from the Iust, let him expel their sadnes ,
And make them glad in him , with perfect gladnes.
2 Oh! prais Gods name, who rides above the *sphears*
His Name Eternal in your Songs commend ;

For ,

Psalme LXVIII.

123

For, in his holy-place, he still appeares
 The *Orphanes* Father, & the *widdowes* freind.
 He captives frees, he strangers entertaineth,
 And for the proud, a fruitles land ordaineth.

3 Whē thou didst, *Lord*, thy peoples passage make
 (And, waies, for thē through *deserts* vast prepare)
 At sight of thee, both heav'n & earth did shake;
 Yea, *Sinai* shook, when *Isr'els* God was there.
 Thou gav'st thy *flock*, sweet raines as need required
 And, mad'st thē strōg whē they were weak & tired.

4 There dwelleth now, thy *Congregation*, *Lord*,
 Where, for the pore thy goodnes roō had made:
 Whē thou thy self hadst first proclaim'd the word
 Great Armies, thē, of *Treachers*, there they had.
Kings troupes did flie, & *shee* the spoile divided,
 Who came not forth, but, in her tent resided.

5 Ye shal be made (tho lodg'd with pors ye were)
 As fair as doves, with gold & silver wings,
 As white, as snowe in *Salmon* did appeare,
 When there, the Lord dispersed mighty *Kings*.
 Like *Bashan* hill, God's holy mountaine sheweth,
 And, *Bashan*-like, all other hills or'e veweth.

6 This hill is God's, & hēe inhabits here;
 Then why insult yee foe, yee meaner hills?
 God's charrets, twice ten thousand Angells are,
 And, he, by them, in holy *Sinai* dwells.
 Ascending high, ev'n thraldome, he enthralled,
 And bought vs guifts, whē we his foes were called.

7 Thus *God* hath done, that he might dwel in vs.
 Oh! let this God, our saviour, blessed be; *Selah*.
 For, with good things, he dailie lodeth vs,
 And, God of Life, & Lord of death is hee.
 He breaks the heads of those, that him receive not
 And wounds the crown of him, that sinning leavs
 not, 8 From

s From *Bashan*, & the Deeps I wil (saith God)
 Bring back my Folk as once frō thēce they came
 That thou maist wash thy feet, in thy foes bloud,
 And, that thy dogs, may come & lick the same :
 For, they, oh God my king ! thy goengs heeded ;
 They saw, how in thy house , thou hast proceeded,
 , The singers first, the minstrells next had place,
 With whom, the maids, on timbrels plaieng wēt :
 And then, the Choire of Isr'els blessed race ,
 Did all in one, to praise the Lord, concent.
 There went young *Beniamin's* , & *Iudah's* Guiders ,
 And *Zabulon's* , & *Nepthalies* Providers.

Oh Lord ! whoe bid it that we should courage take
 Cōfirm thi work which thou for vs hast wrought ;
 At *Salem* then, (and, for thy Temple sake)
 To thee by kings, shal guifts of price be brouht.
 Their brutish troupes, that armes do love to carrie
 Rebuke, disperse, & make them tributarie,

11 Then, *Egipts* kings will seek vnto the Lord,
 And *Chush* will then, to God advance her hands.
 His praise therfore, yee kingdomes all record ,
 And, sing aloud his praises, all yee Lands.

For, whē he rides, the sphears his horse he maketh
 And lo, his voice is thunder when he speaketh.

All powre & praise, ascribe to God alone ,
 For, his renowne is through all Isr'ell spread :
 God is in heav'n, the great Almighty-one ,
 And, in his holy-place, is full of dread.

His peoples powre, by God is much encreased
 (By Isr'els God) let him therefore be blessed,

Eternal Sonn of God, who art ascended vnto the right-
 hand of thy Father , & shalt come againe with maiestie to
 be our Vniuersall Iudge ; Deliver vs from the thraldome of
 Sinn, by the powre of thy Righteousnes : And (though wee
 have

have yet our conversations among Dragons, & in defiled habitons) make us innocent as Doves, & as unpoluted as the mountaine snowe. Encrease the meanes of publishing thy Gospel; and preserve Vnitie, order, & good discipline, in thy Church: that the comelines thereof may allure all beholders, to desire fellowship in thy Congregation; that, hereticks, hirelings & contentious persons, may be reprovved & reformed, or cutt of; that, they who are, yet, without, may be received into the Covenant; that wee who are admitted, may be confirmed, without wavering; & that the God head may be feared, & praised, & blessed, now & for ever more Amen.

Psa. 69.

To the cheef Musitian Shofannim a Psalme of David. It personates Christ taking upon him our sinns & infirmities; humbling him self before his Father; declaring the Condition of his Adversaries; shewing the bitterness of his passion; signifieng the iudgments prepared for Sinners; & prayeng for his Elect &c. Christs members may vse it to those purposes.

HEalp Lord, for, Flouds enclose my Soul,
In groundles depths I am bemir'd,
Above my head, great waters rowle,
My parched throate, with cries is tir'de.
Mine eyes are dim'd in seeking thee,
Moe then my haire, my Foes are growne,
My spoilers are too strong for me;

And, take as theirs, what is mine owne,
a Thou knowest how I am too blame;
But, for my sake, let none of those
(Lord God of Isr'el) suffer blame,
Who do inthee their trust repose.
For, I sustaine reprochfull scorne,

And,

And, am disgraced for thy sake.

My brethren, of my mother borne,

Of mee, likewise, a stranger make.

3 Zeal to thy house, hath worne mee out,

Thy scorers, my reprochers be;

My Fastings, & my teares they flout,

And, when I mourne, they laugh at mee.

Of mee, the Rulers, evill, spake;

The Drunckerds, made of mee their songs:

But, Lord, my moane, I timelie make,

In Mercie, mark therefore my wrongs.

4 Mee, by thy Truth's protection keep,

That miry-depths, nor spightfull-foes,

Devouring-Flouds, nor whirl-pooles deep,

Nor Dungeons Mouth my soul enclōse.

But, Lord, of thy abounding grace,

(For thy Love-sake) returne, & hear;

To mee, thy servant shew thy face,

And, in my need, incline thine ear.

5 Drawe nigh, & save, & sett thou free

My soul, from those who bear me spight;

For, all my wrongs, are knowne to thee,

And, all my Foes, are in thy sight.

Rebukes & scornes, my hart nigh broke,

With greifs opprest, I made my mone;

But, where I did for pittie looke

They would (alas) afford me none.

6 They, for my meat, did gall prepare,

Sharp Vineger to quench my thirst;

Their Bourd, therefore, shall them ensnare;

And, Blessings, be to them accurst.

Their eye shall be depriv'd of sight;

A cure-les greef, their back shall shake;

God's heavie wrath, shall on them light,

His

His Vengeance, them shall overtake.
 7 None shall in their abiding-place,
 Or in their Tent, be dwelling found:
 For, whome thou smor'st, those they did chase,
 And, greeved him, whome thou didst wound,
 More sinnfull still, they shall become,
 And, in God's Iustice have no share,
 Nor in that book of life have roome,

Wherein, the Iust enrowled are.

8 But, I, that pore & scorned am
 Shall by thyne ayde, oh Lord, be raisd;
 For which, I'll magnify thy Name,
 And, in my songs, thou shalt be praised.
 And, that, oh Lord, more pleases thee,
 Then, horn'd & hoofed Oxe to give;
 Which, when the Meek (thee seeking) see,

It shall with ioye, their hart revive.

9 God's praise, yee heav'ns & earth declare,
 Him praise thou sea, & all in thee:
 For, to the pore, he lends his ear,
 And, hee doth sett the pris'ner free.
 He, Syon saves in time of need,
 And, Iudah's Townes he will erect,
 To be for those, & for their seed,

Who serving him, his Name affect.

*Oh Lambe of God! which takest away the sinns of the
 world, have mercie vpon vs. Thou, that hast taken on
 thee our sinns, felt our infirmities, & suffred all which wee
 deserved, have mercie vpon vs. Thou, who for our sal-
 vation, didest bear the unkindnesses of kindred & familiers,
 the reproches of Neighbours, the scornes, & oppressions of
 strangers, the reproofs of Magistrates, & the contempt of
 the basest people, have mercy vpon vs. Thou, who for
 our sakes, hast endured, insufferable torments of the hodie,*
 the

the unspeakable agonies of the soul, & tasted the gall & vineger of everie bitter passion, have mercie vpon vs. Deliver us from them who seek to crucifie thee againe, in thy members. Raise us by thy Resurrection, whome thou hast redeemed by thy passiō; Glorifie us by thy Ascentiō, in life eternall, whome thou hast secured frō Damnation, by thy Death & Buriall; And, for that which thou hast done, & prepared, for thine Elect; let heaven & earth praise thee, world without end Amen.

Psa, 70.

To the cheef Musitian a Psalme of David to bring to Remembrance. The Church praies for deliverance from her persecutors; prophetically imprecates their confusion; & desires the prosperitie of the Godlie, &c. It may be sung when oppressors insult over vs. &c.

DEfer not Lord, thy succours longe
 But, bring my Foes to shame;
 Ev'n those, who plott my soul to wronge,
 Bring back, with losse & blame.
 On them who skoffe, & flout at mee,
 Bestowe the Scorners hire:
 But, make them glad, & ioye in thee,
 Who after thee enquire.
 Still, God be prais'd, let all men say,
 Who, on his ayde relie;
 And, make, oh Lord, no more delay;
 For, in great want, am I.
 I will no other aide emlore,
 Then, what thou shalt afford;
 To bring me succours, now therfore,
 Thy healp, defer not, Lord.

Healp vs, oh Lord; for thou only art our healper, & wee have no other hopes but in thee. Make us not the spoile

Psalme LXXI.

129

or scorne of those , who desire , & practise the destruction of
our soules : But , grant rather , oh God ! that all they who
fear thee , may be comforted in our speedy deliverances ;
Reioice in thy Mercies ; relie on thee in their necessities ; &
ascribe all thanks , honour , & glorie to thy blessed Name ,
for ever more. Amen.

Psā. 71.

The Church acknowledgeth God's preservation of her in
her severall Ages , & from her manyfold Oppressers , de-
siring to be preserved also , in her last & worst age. &c.
wee , on whome the worst Age is come , should
use it as a prayer , to be delivered from the same.

Keepe me from shame; for, Lord in thee I trust;

Incline thine ear, to heale & set mee free :

Yea, save thou mee, oh Lord, as thou art iust ,

My Rock, my Fort, my Refuge daigne to be ;

For, Lord my strength, thou help dost promise me,

2 Mee from the powre of sinfull men defend ,

And from their hands, oh Lord, that cruel are,

My soul, on thee did in the wombe depend ,

And, since my birth, thou hast of mee had care :

For which my tongue shal stil thy praise declare,

3 Thou art my hope, though wondred at I be ,

And, I will sing thy praises all the day,

When I am weake & old, Lord, leave not mee ;

For, with despight, my haters mee gainsay ,

And, for my soul, they plotts & engines lay.

4 God, leaves him quite (say these) persue & take;

He, now, hath none to rescue him from thral.

But , come , oh God ! & speed to healep me make ;

Oh come ! & smite my soules Oppressors, all,

Bring scorn & shame, on those who seek my fal.

5 Thee, still, I'll hope; thy love I'll still commend ;

K

Yea ,

Yea, still, relate what favours thou hast done :
And, of thy grace, since I perceave no end ,
Thy strength, Lord God, I will depend vpon ,

And, magnifie thy Righteousnes alone ,
6 Till now, oh God ! thy Marvailles I have told ,
As from my youth I have bin taught by thee :
Oh leave me not, when I am gray & olde ,
Till Ages all, thy powre have learn'd of mee ;

And, then extold, thy Iustice, Lord, shall be.
7 None ever did such works as thou hast wrought ;
And , though my soul thou keptst awhile in paine ,
At last, as one who from the grave was brought ,
Me, to my ioyes thou didst restore againe ;

For which, my harpe, to praise thy Name, I strain ,
8 My tongue, likewise, in setting out thy prais ,
Oh thou cheef saint of *Isr'el* ! part shal bear ;
So shal my soul, whose price thy bountie paies ,
And, ev'rie day, thy Iustice I'll declare ,

Because, my foes defam'd, & ruin'de are.

Oh Lord, in the wombe wee had extraordinarie nourishment & breathing for our bodies, & (no doubt) our soules had there, a due nourishment by thy Spirit. Being borne, wee are brought into thy visible Church by Baptisme , & long time after sustained by thee, both in soul & body, without having any outward work required at our hands ; & when we are capable of the outward Covenant, al thou requirest is but to give thee that hart which thou hast prepared so to doe. Yet helps us, oh God, in this dutie; & never leave us in our own hands. And as thou hast in all her former ages , preserved thy Church , both from the rage of Iewes , Gentiles, & Heriticks; so, in this her old & worst age, preserve her from those Hypocrites & lukewarme professors , who have added seacret mischeeves, to publike oppressions. Yea preserve her, & us, oh God , from those, & all other Adversaries ,

that

Pfalme LXXII. 131

that thy Truth may be continued to all ages; the ioye of her Children restored; & thy blessed Name glorified, for ever end ever. Amen.

Psa. 72.

A Psalm for Solomon. It setteth forth the maiestie of Christ & his kingdome (for, only, of that Salomon are many passages of this Psalm verified) it declares his Universal iudicature; The Churches happines therein; His maruailous Incarnation; The extent, Riches, & peaceableness of his Kingdome &c. Wee should sing it to glorify God for those things &c.

THe King oh God! with judgment blesse,

And, give thy Iustice to his Sonn;

That, to thy people, in destresse,

With judgment, Iustice may be done.

Then, Truth & Iustice flourish will,

On ev'rie great & litle hill.

2 Then, poorest men shall be secure,

For, he will all Oppressors tear;

And, whilst the sunn & Moone endure

From age to age, they, him shall fear.

On Earth, like droppe descend he shall;

Like those, which on the Fleece did fall.

3 The Iust, shall whilst he rules have peace,

So long as doth the moone remaine:

He from the River to the seas,

(And quite throughout the world) shal raigne,

The salvages, adore him shall,

And all his foes, before him fall.

4 Arabia's prince, & Saba's Kinge,

The Lords of Seas, & Islands to,

Shal guifs to him, with homage, bring;

So shall all Kings, & people doe.

K 2

For,

For, when they crie, he setteth free
 The pore & meek, that helples be,
 The pore & humble he respects,
 He saves their soules that healples are :
 From fraud & force, he them protects;
 For, in his eye, their blood is dear.

To him, they *Sheba's* gold shall give;
 And, he shall prais'd, & prayd for, live.
 His Corne, shall from a handfull, growe,
 To cover all the mountaines topps;
 Like *Libanon*, his fruit shall showe,
 And fill the Citties with his cropps.

His Fame through Ages, all shall runn;
 As everlasting as thee sunn.

In him, the Nations all abroad,
 Shall blessed be, & praise him to;
 Oh praise the Lord! ev'n *Isr'els* God,
 For, he alone cann wonders do.

Still, blessed be his glorious Name,

And, earth still filled, with his Flame. *Ame. Ame.*

*Sweet Iesu who being invisible in thy Deitie, didst
 become visible in thy humanitie, by descending miraculously
 into the Virgines wombe, like raine into Gideons fleece;
 Grant wee beseech thee, thy divine spirit may so infuse it selfe
 into our harts that (Iustice, Peace & Charitie, encrea-
 sing & continueng upon the earth) all thy afflicted Children
 may be comforted & secured; the barbarous Nations con-
 verted; thy Kingdome enlarged; thine enemies be brought
 into subiection; thy feilds become abundantly fruitfull; &
 heaven & earth be filled with thy glorie, world without end,
 Amen.*

Psa. 73.

A Psalm for Asaph. It expresseth, how the faithfull

Pfalme LXXIII.

133

*are sometime discouraged, by the prosperities of the wicked ;
& is an excellent description of such conflicts as are between
the Flesh & the spirit in everie Christian. &c. We may
use it , to comfort vs in such temptations , & to re-
member vs whither to repaire in such conflicts.*

NO doubt, God counts his Isr'el dear .

And, loves the righteous man ;

Yet was my foot quite gone, wel-near

And, I to fall begann.

For, when I footes did honor'd vewe ,

And Sinners lifted high ,

And that nor sick, nor weak they grewe,

Their weal I did envie.

1 From greefs like ours, they seemed free ;

Their pride & Cruelties ,

To them as clothes or bracelets be ;

And, satt stuffs out their eyes.

They have their wills, & are so base ,

To boast of Sinns & wrongs :

And neither earth nor heav'nly place ,

Escapes their evill tongues.

2 To such Ful-springs, as wel as they .

God's Children seek to goe :

For, God (the God most high) they say .

Regards not what wee do.

Lo, wicked men the world possesse ,

And, wealth & honors gaine ;

But, wee have cleans'd in righteousness .

Our harts & hands in vaine.

3 Yea, wee still pininge goe (say they)

Lamenting all day long :

Yet, thus I, speak not, lest I may .

Thy weaker Children wrong.

I sought a reason for the same ,

K 2

But .

But, I no cause discern'd
 Till to the house of God I came,
 And, there their end I learn'd.
 5 On slipp'rie seats, them sett thou hast,
 From whence with shame & feare,
 Ev'n suddainly, they downe are cast;
 And never more appeare.
 For, as a dream (when thou dost wake)
 Thou dost their Forme deface:
 At such therefore, offence to take,
 Thou seest, how fond I was.
 6 But, still, with mee thou dost abide,
 Thou hold'st my Right-hand fast;
 And, by thy Counsells, mee shalt guide
 To Glory's throne, at last.
 In heav'n or Earth, account I make
 Of nothing but of thee:
 And, though my soul & Flesh be weake,
 Thou alway strengthnest mee.
 7 For, thou oh God! my porcion art;
 And, thou shalt them destroy,
 Who runn a whooring in their hart,
 Another, to enjoy.
 Because, right good, the same doth seem,
 To God, approching near,
 (And, placing all my trust in him)
 His works I will declare.

Direct thou so (oh Lord) all our works, words & thoughts, that wee neither murmur at any affliction where with wee are exercised, nor be discouraged in thy service, because the wicked are more flourishing, for a time. VVee confesse it is oft our frailty to iudge of thy love by outward prosperities; & that great Adversities have tempted some to call into question thy providence, to the shaking & endangering

Pfalme LXXIV.

135

ring of their Faith. But, grant (wee pray thee) that by frequenting thy house & using the meanes of Perseverance, wee may be so informed touching the sickle estate of wicked men, in prosperitie (& of that happines which thou preparest for constant professors of thy Truth) that wee never commit spiritual fornication against thee: But, that chusing thee for our portion, & supporting our weakenes by thy strength, wee may continue in thy Fear, Favour & protection, to our lives end. Amen.

Psa. 74.

A Psalm for Asaph. *It mysticallie prophecied what havoc should be made in the Church, by aluding to the destruction of the material Temple; & God is desired to vouchsafe his wonted Mercie, in regard of the Foes outrage; but, especially, for his owne honour sake. It is a prayer for the Church in persecution.*

OH God! for ever, why despis'd are wee?
 Why is in rage, thy pasturage laid wast?
 Oh minde thy Flock, redeem'd of old by thee,
 (That heritage, which dearly bought thou hast)
 Ev'n Syon mount, whereon thy Name is plac't.
 2 Come Lord (oh come) destroy for evermore,
 The Foe, that on thy holy-place hath preyd;
 Thy foes, that in thy Congregation roare,
 Who, there, for signes, their ensignes have displaid
 And, on the carved works their axes laid.
 3 For, as if they some grove were hewing downe
 With Axe & Maul, the costly works they breake;
 They flaming fires, into thy house have throwne;
 Thy name's cheef seat, a place prophane they make
 And, in their harts, of spoiling all, they speake.
 4 Troughout the Land, thy houses burned be;
 Yet, to declare the date of this our woe,

K 4

Not

Nor visions now, nor Prophets word have wee.
 Lord, when shall end, these ragings of the Foe ?

Shall he blasphemam thy Name, for ever, so ?
 No more, thy hād (thy right-hād) Lord, withhold:
 Within thy brest, the same no longer hide :
 For, thou oh God ! thou art our king of old ,
 And, here on earth, for vs thou didst provide ,

When, by thy powre, thou didst the Sea divide.
 The Dragons Heads thou woundedst in the floud;
Leviathan's vast heads, thou didst prepare ,
 In places wilde, to be thy peoples food :

Yea, frō d-y rocks, thou hewdst out fountains there
 And ma'dst firm land, where mighty waters were.

Thine, is the day, the night is also thine ;
 Thou ma'dst the light, & thou did'st form the sunn
 The world, within her Zones, thou didst confine ;
 & shewdst what cours, times hot & cold should run
 Lord, mind those things, & what the foe hath don,

Observe, how fools blasphemā thy name oh Lord?
 Thy Turtles life, defend from Sinners wrongs :
 Observe our greefs, & thinck vpon thy word ;
 For, to the world, a darksome denn belongs ,

Which harbors fraud, inhumane deeds, & wrōgs.
 That so the pore (vnsham'd) may praise thy name,
 To plead thy cause (thine owne just cause) arise ;
 Observe how fooles, thee daylie do defame ;
 Yea, bear in minde, thy Foes malicious cries ,

And to what height , their shouts against vs rise.
 Oh Lord God, dreadful in iudgmēts & infinit in mercies!
the devastation typified in thy Material Temple, is fulfilled
upon thy spirituall Sanctuary. Thy open Adversaries bat-
ter the maine Fabrick without , whilst Schysmaticks &
Hypocrites break downe the Ornaments within: & betwixt
both, terrors, confusions, & dissensions are so encreased , that
 thy

Psalme LXXV. 137

thy Church, is indangered. Have mercie upon the people whom thou hast bought, & (as heretofore) shew thy selfe the King & protector, of thine Inheritance, to the confusion of thy blasphemers. Though not for ours, yet, for thine honour sake, let neither the temporall enemies of thy visible Church, make spoile thereof; nor our spirituall Destroyer, deface those Temples of thy holy-spirit which are erected in our harts: But, keep them alwaies undefaced, unpo'uted, & fitting receptacles, for thee & thy Graces, through Iesus Christ our Lord. Amen.

Psa. 75.

To the cheef Musitian Altaschith, a Psalme or song for Asaph. God is praised for his ready healep. Christ promisseth to support & iudge his Church. Oppressors are reprovved, & the different portion of them, & of the Godly, is declared. It is vsfull, to comfort against the insolencies of spiritual foes.

THee Lord, wee praise & magnifie;

To thee wee thanckfull are:

For, that thy Name approacheth nigh.

Thy wondrous works declare.

When I the people have assum'd,

I, Iustice will maintaine:

For, when Earth's dwellers are consum'd

Her pillars I sustaine,

(Selah)

2 To Fooles, I said, more prudent growe;

To Sinners, thus I spake,

Your horne (your horne) advance not foe,

Nor, such proud boasting make.

Nor East, nor west, advancements come,

Nor from the Mountaines flowe;

But, God him self preferreth some,

And, some doth overthrowe.

K

From

From his full Cupp, within his hand,
 He mixt redd-wine doth poure;
 Which ev'rie Sinner in the land,
 Shall dreggs & all devoure.
 But, I of Iacob's God will speak,
 And alway sing his praise:
 The hornes of Sinners I will break;
 And, high, the Righteous raise.

*Oh Christ, the Sonn of God! so establish thy Kingdom
 in our hearts, that Righteousnes may be continued in the
 Land. Support those whome thou hast raised to be as it were
 pillars in thy Church or Commonwealth; keep them from
 being so impudent, or vaine glorious in their preferment, as
 if it came either causuallie, or by their owne Industrie, or
 deservings: But, so cause the & us to perceive thy purpose &
 thy providence, both in our severall advancements, & humi-
 liations, that we may the better discharge our perticuler du-
 ties. And, when thou shalt fill out the redwine of thy
 wrath to all obstinate malefactors, let us be refreshed by
 taking the Cupp of Salvation, which thou hast prepared
 for all them, who shall be iustified, through the merriss of
 Iesus Christ our Lord Amen.*

Psa. 76.

To the cheef Musitian a Psalm. or song for A-
 saph. *It is a Triumph-song to praise God, for that know-
 ledge of him, which he hath vouchsafed unto his Church
 typified by Iudah, Ierusalem, & Syon. It glorifieth Christ
 also, for his conquests over sinn, Death & the Devill. The
 vse is manifest.*

IN Iurie, God is knowne full well;
 His Name's in Isr'el great:
 He, in Ierusalem doth dwell,
 And, Syon is his seat.

Shaft;

Pfalme LXXVI.

139

Shaft, sword, & sheild, he battred there ;
 Yea, there he wonn the Feild ; Selah
 And, more his powrs, and honors are ,
 Then spoilers Burroughs, yeald.
 2 The strong are foilde; their dream is flowne
 Their strength hath not prevaild :
 For, at the God of *Iacob's* frowne ,
 Both horse & Charret faild.
 Thou dreadfull art, & none, oh Lord ,
 Thine angry looks cann bear ;
 For, when thy voice from heav'n is heard ,
 The Earth is dumbe with fear.
 3 The meek on earth, when thou to save ,
 And judge them (Lord) shalt please , Selah.
 Thou by man's wrath, shalt honour have ,
 And, his hot rage appease.
 To God make vowes; & presents give
 All yee that round him are.
 For, he doth kings of breath deprive
 And makes great princes fear.

Glorify thy self, oh Lord God ! in thy holy Catholick Church, by the final overthrowe of all her enimies : Let thy powre break all their Instruments of mischeef : Let the preaching of thy Gospell, & the thundring of thy Iudgements (which have already destroyed the powre, & made frustrate the Dreames, of the old heathnish Idolaters, & their false Philosophie) utterly overthrowe the strength of that carnal wisdom, which at this day standeth in opposition to thy Truth. Let our furious dissensions be appeased; & let the frowardnes, rage, & blind zeal of all men, become a meanes of encreasing thy glory; to the confusion of thy stoutest opposers, & to the Salvation of the meekeharted, through Iesus Christ our Lord. Amen.

Psa. 77.

Pfal. 77.

To the cheef Musitian to Idurhun a Psalm for Asaph. *It expresseth those interchanges of Doubts, Hopes, Feares, Comforts & Assurances, through which wee work out saluation with fear & trembling.* It serves to minde vs of our fraile condition; & shewes how to order our thoughts in spiritual combats.

TO God, ev'n to the Lord, I prayd,

And, hee did hear my moanes;
Both day & night I sought his aide,
With never-ceasing groanes.

My hart no comforts entertain'd,

But fixt on him her thought;

And so I greev'd, & so complain'd

That, lowe my soul was brought.

2 Mine eyes from sleep hee did with holde,

With paine, I lost my tongue:

I mus'd on daies, & yeares of olde,

And what was once my song,

Yea, all alone, at night I lay,

Thus musing in my minde;

Lord, wilt thou cast mee quite away;

And, never more bee kinde?

3 Is thy compassion lost out right?

Shall thy firme promise faile?

Hast thou for got thy Mercie quite?

O're Love, shall hate prevaile?

No; this my frailtie is, quoth I,

And, these, but changes are,

Wrought by the powre of God most high,

Which, I, in minde will bear.

4 Thy works, & wonders past, oh Lord,

I'll therfor muse vpon;

Selah,

Thy

Thy former Acts, I will record,
 And, shewe what thou hast done.
 Thy walkings, in thy house, declare;
 That, there's no God like thee:
 And, what thy powre & marvailes are;
 Thou mak'st all people see.
 For *Iacob's*, & for *Ioseph's* race,
 Thine arme did purchase aide; *Selah*
 And, seas, & Flouds, to vewe thy face,
 Were troubled & afraide.
 The Clouds did melt, the Vapours crasht;
 Thine Arrowes, forth were shott,
 Thy thunders roar'd, the lightnings flasht;
 And, Earth a trembling got.
 Thou wentst through seas with steps vn-eide;
 Thy paths were in the Deep;
 And, *Moses* did with *Aron*, guide
 Thy people, there, like sheep.

Father of mercy, & God of all consolation (*who hast often tymes, gloriously, & miraculously hertofore delivered thy Children, & made safe passage for them through horrible Feares troubles perills & temptations*) be mercifull unto us, wee beseech thee, in all our inward & outward afflictions; especially, when our sinns cause thee to exercise us with such chaunges, as may make us fearfull wee have lost thy favour. VVee deserve to be deprived of thy compassion, & of all those comforts & protections, which wee have long enioyed, by thy free grace: Nevertheless, grant that wee never fall quite away from thy regard, but may so returne alwaies unto thee; that our frailties may be pitied, our penitence accepted, our petitions entertained, & wee continued in a full fruition of all thy mercies, & gracious promises, in Christ Iesus. Amen.

142 Psalme LXXVIII.

Pfa. 78.

Maschil, for Asaph. *It commemorates the Jewes obstinate incredulitie, with God's plagues & Mercies interchangeably sent among them untill the tyme of David. Wee should vse it, to warne vs of God's long-suffering toward the whole humane Nature, whose perversenes, is here mystically set forth, as also, the sending of the true David, Iesus Christ.*

NOW to my Law (my people) give thine eare;
 & wel observ what weighty things are tolde:
 For, lo, my lipps a problem shal declare
 And, plainely sing, grave sayengs, dark, & old:
 That, nether what our Fathers have revealed,
 Nor what we know, be from our babes concealed,
 2 God's powr & praisfull wonders I wil blaze,
 His Testaments, to *Iacob*, I will showe;
 How he, likewise, in *Ifr'el* serled lawes,
 Which they were bound to let their childrē know
 That so, they might to their next ages teach them,
 And, Age to age, for ever after preach them.
 3 That they, in God, a faithful hope might place,
 And not forget his works, or his command,
 As heretofore their Fathers head strong race,
 Whose hart, with God, vprightly did not stand;
 Like *Ephr'ims* brood, who bows & weapōs bearing
 Forsook the Feild, the day of bartell fearing.
 4 Gods law they brak, his cov'nant they did slite
 And on his works or marvailles never thought:
 Yet, many signes & wonders in their sight,
 In *Zoan* feildes, & *Egipt*-land he wrought.
 To make their way, the sea, in twaine he cleaved
 And, high on heaps, the rowling waters heaved.
 ; A pillerd-Cloud, by day he made their guide,
 A Column-

Psalme LXXVIII. 143

A Column-fir'd, to clear the night he sent.
 More over, he the Rocks did then divide,
 And streams like seas, along the Desert went.
 From craggy flints, sweet waters forth he brused;
 And springs from thence, like Rivers were diffused.
 6 But they went on to move his anger, still,
 And much provokd the wrath of God, most high,
 By tempting him their lustings to fulfil,
 And craving flesh, their longings to supplie.
 For, with distrust, they ask'd if God were able,
 In that wilde place, to furnish out a table. (smot;
 7 Springs flowd indeed (sed they) when rocks he
 But, can he bread & flesh as wel provide?
 Which when God heard, with *Iacob* he was hot,
 And, in his wrath he did with *Isr'el* chide;
 Because, no faith to his firm promise giving,
 They stil remain'd in trustles vnbelieving.
 8 He naitheles, the gates of heav'n vnclos'd,
 And made the clouds, raine *Manna* for their meat
 The bread of heav'n, among them he dispos'd,
 And Angells food, vnworthy men did eat.
 A wind South-East-by East, he then ordained,
 And flesh as dust, & foules as sand, it rained.
 9 These fild ther camp, & flutted round their tēts
 Til they were cloid with what their lust persu'd:
 Yet none of them his fleshlie minde repents;
 which God avengd, ev'n whē the meat thei chewd
 For, his seirce wrath, on *Isr'el* down he poured,
 And, of their cheefs, the fattest he devoured.
 10 Yet, sin'd they stil, & set his works at naught;
 For which, their time he wasted out in vaine,
 (Afflicting them, til after him they sought)
 And, then in shew, they did repent againe.
 Yea, then his powre to bear in mind they seemed,
And

And said, he was the God that them redeemed.

11 In which altho he knew their flattering mouth
And lieng tōgues, did nought but falshood speak;
Tho, him, their hart affected not in truth,

And, tho, they stil his holy League did break,
Of his meer grace, he naitheles forgave them,
And, from his wrath, ev'n he himself, did save thē.

12 For, them to be but flesh, in minde he bare,
And gone like windes, which never shal retire;
That they perverse eu'n in the Déserts were,
Yea, that ev'n there, they much incens'd his yre,
Provoking him, by false & fain'd repenting,

The holy-one of *Isr'el* discontenting. (thought;

13 Nor on his powre, nor on those daies they
Wherin he from their foes did set them free;

They minded not, the signes in *Egipt* wrought,
Nor those which they in *Zoan* feilds did see:

How, he with bloud, the wholsom springs distasted
How, them with flies of divers kinds he wasted.

14 How, he with frogs their stubborn foes annoyd
How, their encrease, the Caterpillers pild.

How, then, the Locust al their fruits enioy'd
Nor how the frost, their vines destroid & kild;

Nor how, cold haile, & burning bolts of thunder,
Did slay their flocks, & break their trees asunder.

15 For, he did hurl on them his furious wrath;
To them, both fears, & harmful-sprites he sent;

Vnto their deaths, his rage did make a path,
And then, to wrack, both men & cartel went;

He, of their lives, their eldest-born bereaved
Through *Egipt*-land, where *Cham* his lot receaved,

16 Then, like a flock, his people forth he led,
Through places wilde cōducting thē like sheep.

He kept them safe, without all cause of dread,

Whil'st

Psalme LXXVIII. 145

Whil't he, their foes o'whelmed in the deep ;
And also gave, when al this grace was done them ,
That holy hill, which his right-hand had won thē.

17 Before their face, the gentiles thēce he took,
And what was theirs, to Isr'el gave by lot ,
Yet stil, almighty God they did provoke ,
And his commands, they still regarded not ;
But, being like their Fathers, double-harted ,
Like broken bowes, from him, aside they started.

18 The Lord was wroth & Iealous when he saw
Their Images, & their hill-alters rear'd ,
And, ther-vpon, from Isr'el did with drawe
His former love, & so incens'd appear'd
That, of his place among them, he repented
And left his Tent in *Siloh*, vnfrequented.

19 By thraldom then, he took way their powr ,
He gave their strength & glorie to their foe ,
He caus'd the sword his people to devour ,
And with his Land, exceeding wroth did grow.
Consuming heat, their yongmens vigor tired :
Their maides, by none, in wedlock were desired.

20 Then by the sword, his preists away he took ,
Whome to bewaile, the widdows were not spar'd
But, lo, the Lord from sleeping then awook ,
As when with wine a mighty man is chear'd.
Their hinder parts, with secret-sores he wounded;
And al his foes with lasting shame confounded.

21 Then he the Tent of *Ioseph* did refuse ,
And Ephr'ims tent he did likewise reiect :
But, *Iudah's* tribe it pleased him to chuse ,
Ev'n *Syon* hill. which he did best affect ;
And, there, aloft he rais'd his habitation ,
To be as firm, as is the Earth's foundation.

22 He from the flocks, his servant *David* chose ,

L

From

Frō bigwombd ewes, & from attending sheep :
 His heritage, to him, he did dispose ,
 And Iacob's flock, & Isr'els heards to keep.
 So, with pure thoughts , discreetly thē he guided ,
 And, food for them, sincerely he provided.

O Lord God! we have often bitterly censured the Iewes, not considering that their storie, is a Problem , mystically decipheringe our condition : Or that wee, like David by Nathan's parable , are therby, made Iudges & condemners of our selves. If we overlooke the course of our lives , we shal finde verified in our owne persons, all those things which are mentioned of that People. VVe have the like Covenant of grace; wee have had miraculous deliverances both temporal & spiritual ; some of us have tempted him as long (& longer) in this wilderness of our Pilgrimage ; Our murmurings, despairings, longings, yea our frowardnes & infidelity hath bene as much as theirs ; VVe have had as many several pardons to winn us ; as many enterchanges of prosperity & Adversitie, to reform us; & have had them, also for our examples; yet are as disobedient & as negligent as they. Oh Good God, lay not this to our Charge; but, grant we may so apply what thou hast left written of them for our warning ; that the fear of thy Iudgments , & the love of thy Mercies , may reclaime us ; and that our great Sheapherd (ev'n the true David Iesus Christ) may guide us out of our wandrings , & bring us out of this wilderness , into his eternal Rest, Amen.

Psa. 99.

A Psalm for Asaph. It is usefull for any perticuler Church, when it is tyrannised over, by Turks , hereticks, or such like members of Antichrist : For the Church of Christ (whose persecutions & martirdomes were prefigured by those which fell on Ierusalem) is here personated, pray-

eng

ing, & expressing her sufferings. &c.

Vpon thine heritage, oh God!

The Gentiles, Ryots de commit :

Within thy Temple, they have trod ,

And, wasted & prophaned it.

The bodies of thy saints, bestrowe

The feilds about *Ierusalem* ;

Their blood, ev'n in the streets doth flowe.

And, birds & beasts do feed onthem.

1 Their bones without a grave remaine ,

And, all our neighbours vs defame :

Oh Lord, how long shal wee sustaine ,

Thy burning rage, thy iealous flame !

Let thy incensed wrath be pour'd .

On heathen lands, that knowe not thee ;

For, they thy *Iacob* have devour'd ,

And, quite consum'd his dwellings be.

3 Remember not our follies past ,

(Oh God ! from whome our help doth flowe)

But thy sweet grace, Lord, let vs tast ;

For, wee are brought exceeding lowe.

Healp (for thy Mercy's cause) wee pray .

For thy Name-sake, forgive our sinn ;

Lest, els, of thee the heathen say ,

- Where is their God, they trusted in ?

4 But, let it bee (before our eyes)

Of all the Gentiles vnderstood ,

By hearing of the pris'ners cries ,

And, by revenging of our bloud.

Them, save likewise (ev'n through thy might)

That vnto death appointed be ;

And seaven fold, oh God ! require

Our neighbours scornful spights to thee.

5 So, wee thy pasture-sheep, oh Lord,

L 2

Will

Will give thee praise, & thancks therfore,
Yea we thy praises will record,

From age to age, for ever more.

Looke downe, oh Christ, upon the persecutions of thy Church; behold the bloud of thy Martirs; the prophana-
tion of thy holy Ordinances; the scornful upraidings; &
the great calamities, which are publicly inflicted on many
true professors of thy Gospel (even among those who are
their neighbours in Beleif) & in the very streets of thine
owne Cittie. Though our sinns have deserved more; yet,
for thy mercie sake, & for thine owne honor sake, compas-
sionate our humiliat[i]on, forgive our offences, & let thy displea-
sure be rather manifested against those who are enemies to
thy Truth. So, they, who have (in detraction) questioned thy
regard of us, shall be assured thereof, by thy avenging our
cause; & wee being secured from our Oppressors, shal mag-
nify thy holy Name for ever & ever. Amen.

Ps. 80.

To the cheef Musitian vpon Shofannim Eduth a
Psalm for Asaph. By the allegory of a Vine, is expres-
sed God's great care of the Jewish Church, typifying also,
the Christian Church, whose complaints & desires in her
sufferings, are here exprest. It may be vsed by any con-
gregations of the faithful, when they are delive-
red vp to their foes &c.

Hear thou, that Flock-like, Ioseph guidest,

And twixt tho Cherubims relidest;

Now, Isr'els Pastor shine thou clear:

To Benjamin's & Eph'rims vewe,

Thy strength before Manasseth shewe;

And, to defend vs, drawe thou near.

2 Returne, & of thy grace assure vs;

For, that alone will save & cure vs.

Oh

Oh Lord of hoasts; wee thee entreat :
 For aye therfor, close not thine ears
 Though, long, thou mak'st vs drinck our teares,
 And giv'st vs weepings for our meat.
 3 Our Neighbours are at strife about vs,
 Thou mak'st our foes to scorne & flout vs,
 Lord God of Hoasts ! our sorrow slake :
 To save vs, cause thy face to shine :
 For, thou from *Egypt* broughtst this Vine,
 And, threw'st out Nations for her sake.
 4 The place, thou hadst before so tilled,
 That, rooting well, the land shee filled,
 And cov'ring mountaines with her shade :
 Her boughs did Cedar-like extend,
 Shee, branches to the sea did send,
 And, to the River, shee did spread.
 5 Why of her hedge hast thou bereft her ?
 Why to the spoile of strangers left her ?
 And of the feirce vntamed swine ?
 The Forrest herds, have her or'ethrowne ;
 Oh Lord of Hoasts ! from heav'n look downe,
 Behold, & visite this thy Vine.
 6 That Vine, which thy right-hand hath cherisht
 That branch, which for thine owne was nourisht,
 Is burn't & spoild, while thou dost frowne :
 Oh ! send, for our defence to stand,
 That Son of Man, whome thy Right-hand,
 Hath arm'd, & chosen for thine owne.
 7 Then, we shall never more denie thee ;
 But, being still revived by thee,
 For ever, call vpon thy Name.
 Oh Lord of Hoasts, convert vs now,
 A gracious look, on vs bestowe,
 And, thou shalt save vs, by the same.

Notwithstanding (oh gracious Father) thou dost often water us with our owne teares, & expose us iustly to the beasts of the Forrest (even to our owne brutish appetites) & though our unthankfulnes hath worthilie deserved that wee should be chastised with many stormes of Adversitie: Yet, Remember, wee beseech thee, that wee are plants of thine owne Vineyard, & branches of that goodly Vine, which thou hast elected for thy self. Behold, & visite us with a favourable affect; repaire those decayed Fences, through which any strang lust, or swinish Condition, hath broken in upon us. Let our Foes (by whome wee are persecuted) our neighbours (by whome we were mocked, or preyed upon) & our brethren (who were censorious beholders of our afflictions) become witnesses also, of thy renewing Favours: That we may be comforted in thee, & continue for ever hereafter, constant in thy fear & service, through the assistance of that man of thy Right-hand, Iesus Christ our Lord. Amen.

Psa. 81.

To the Cheef Musitian on Gittith a Psalm for Asaph. It is usefull to commend unto us the observation of our Christian Sabaths & Solemnities, which are piously to be regarded in all Ages; because we commemorate in them our Deliverances, from our spiritual Bondage, typified by the Egyptian-thralldom. &c. It vpraideth man's ingratitude, & neglect of God &c.

IN God our strength, let vs reioice;
 To Iacob's God, let vs now sing,
 And in our Psalmes, to help the voice,
 The tymbrel, harpe, & Psalt'rie bring.
 The Moone renewing, trumplers blowe,
 And, when the solemne feastings be:
 For, Iacobs God, long time agoe,

Psalme LXXXI.

151

In Isr'el, did this lawe decree.
 , This Testimonie he prepar'd ,
 When *Ioseph* came from *Egipt*-land
 And liv'd where hee a language heard,
 Whose words he did not vnderstand.
 From Burthens, & the potters task ,
 Thy hands & shoulders I did free ,
 I help'd, when thou for help didst ask ,
 And, heard thee from the storme, said he.

Selah.

, Ev'n at the waters of debate
 I sayd (that I might prove thee there)
 Oh *Isr'el* mark, what I relate ,
 And, to my words incline thine ear.
 Thou shalt no other God's at all ,
 But me the Lord thy God, receive ;
 For, thee I brought from *Egipts* thrall ,

And, will thy largest askings give.
 , But *Isr'el* did my words contemn ;
 Of me, my people would have none :
 So, to their pleasures left I them ,
 Who, after their owne lusts are gone.
 Oh ! had my people mee obeyd .
 If *Isr'el* had my waies persude ,
 I on their foes my hand had laid ;

Their haters, I had soone subdew'd.
 , My Foes had then obeyd my powre,
 And, I had still my Folk vphild:

I, them had fedd with purest flowre

And, with rock-hony, them had filld.

*Make us ever mindfull , oh God , to magnify thy Name
 for delivering us from our spiritual Bondage ; But, at those
 times which thy Church (according to the laudable cu-
 stome of the Patriarks) hath set apart to commemorate thy
 extraordinarie Mercies , let us , especially, performe this,*

dutie; neither falsly counting it superstitiō to meet in the publike solemnization of thy praise; nor vnthankfully omit the continuation of so necessarie a service. Give us grace also, to consider that it is no constraining Decree of thine, which hath made any of us uncable of thy free grace, but that it is meerly our owne wilfulnes, which compels thy Iustice to leave us to our owne wills, if we be cast off: So, we shall be kept the more obedient to thy commands; & thou (who renewest the will, before thou exactest obedience from it) shalt accept the willingnes for the deed; & in due time work in us the Deed also, to our eternall salvation through Iesus Christ. Amen.

Psa. 31.

A Psalme for Asaph. It may be sung at our publike Iudicatures, before them who administer in the great affaires of Church or Commonwealth; to minde them of their duties. &c. For, it instructs & reproves Princes, Pastors & Magistrates, abusing their Authority, declares the reward of their Iniustice, & invokes God to take the iudicature to himself.

GOD stands, where he doth see
 The Lords to Counsell goe;
 And, when the Gods in Iudgment be,
 He judgeth what they do.
 22 Yee Nobles, wherfor, then,
 Are yee vnjust so long?
 Why favour yee, vngodlie men
 To do the righteous wrong?
 4 The pore, young Orphanes greev'd,
 The needie & opprest,
 Should by your Iustice be releev'd,
 And from proud hands releast,
 4 But, yee are men vnwise,

Selah,

And

And walk without the light :
 Ev'n you, on whome the land relies ,
 Are out of order, quite.
 5 You, therefore, whome I call
 The sonns of God most high ,
 (And termed Gods) like men, shall fall ;
 And, like such Princes dye.
 6 Thy self, oh God ! advance
 And, give the world her doome ;
 For, thine by due Inheritance ,
 All nations are become.

*Grant almighty God , that they to whome thou com-
 mitteſt the goverment of thy Churches or Common-
 weales , may not (as it often happneth) Be their greatest
 oppreſſors : But give thy grace (oh heavenly Father) to all
 whome thou ſetteſt in Authority , that they (conſidering
 whoſe powre they have, what they were, & what they ſhalbe
 hereafter, may become ſo wiſe , in them ſelves, & ſuch lights
 to others ; that Righteouſnes may be advanced , Vngodlines
 ſuppreſſed , the pore & fatherles releevd , all abuſes reſor-
 med ; and that ſuch Dignities , may be ſtill conſerred &
 continued , to the publike profit , & to thy eternal glorie.
 Amen,*

Pla. 83.

A Pfalme or ſong for Aſaph. *It may be uſed as a
 prayer againſt the Leagues & Confederacies of the
 Churches foes , ſuch as Pagans , Turks , Hereticks
 and Falsebrethren ; for , the whole Liſt of them , is here
 typically regiſtered, under their Names who were enemies to
 the Iewiſh Church.*

BE e ſilent Lord, no longer now,
 To ſpeak, oh God, no more forbear :
 For lo, thy foes do furious grow ,

L ;

And ,

And, proudly rais'd thy haters are.
 They plot, thy people to betray,
 And, thy intirest freinds to take;
 Come, & of Isr'el, now (say they)

A nameles nation wee will make.

2 As in one League, all these combine;
 And, are against thee Lord, agreed;
 Ev'n Edom land, & *Isr'els* line,
 And *Moab's* race, & *Hagar's* breed.
Philistim's, *Gebal*, *Ammon*, *Tyre*.

Huge *Amaleck*, & *Ashur* to,

To help the Sonns of *Lot*, conspire,

Assisting them in all they do.

Selah.

3 But, Lord, like *Madian* make thou them,

Like *Sifera* and *Iabin's* traines,

Who slaughtred were by *Kishon* stream,

And, lay like dung on *Endor* plaines.

Their dukes, like *Zeb*, & *Oreb* make,

Like *Zeba* and *Zalmana's* Peers,

Who said, they would God's houses take;

And his Possessions, to be theirs.

4 Lord, wheel them round, as turn'd wee see

The dust or chaf, when whirl-winds blowe.

And, let thy wrath, among them be

Like flames on hills, where woods do grow.

Yea, let a dreadful storm arise,

Persueng them with death & shame:

Let feares & troubles, them surprise;

Vntill they seek, & praise thy Name.

5 So, when that men behold their fall,

They shall confesse, there none can be,

Whome wee E T E R N A L ought to call

Or sov'raigne of the world, but thee?

*Permit not, oh Lord, those enemies to prayle who have
 made*

Psalme LXXXIV. 155

made Leagues & confederacies, against thy Church;
*But, as heretofore thou hast overthrowne al those Nations
 who were great oppressors of thy auncient people the Iewes
 (& who were types of our confederated Adversaries) So,
 wee beseech thee, bring to suddaine destruction, all the plots
 enterprises and combinations, of Turks, hereticks, unbeliev-
 ers, & false brethren. Protect us also, we pray thee, from
 the snares, powre & subtilties, of our spiritual foes; that
 thou being known our defender & our trust being alwaies in
 thy defence, wee may not fear the powre of any adversaries;
 But, for our manyfold protections, praise & magnify thy
 Eternal name, through Iesus Christ our Lord. Amen.*

Psa. 84.

To the cheef Musitian a Psalm for the sonns of
 Chorah. *It setteth forth the soules longings, to be partaker of
 the blessed Communion of saints, & the fruition of God;
 It shewes also, the happines of such, & their demeanour in
 this vale of their Miseric. &c. It is vseful, to stir vp
 in our soules, on ardēt love to God & his house &c.*

OH Lord of Hoasts! how pleasant are
 Thy dwellings, & thy courts to me?
 In soul & flesh, for entrance there,
 Eternal God, my longings be.

The Sparrow findeth an abode
 The Swallow builds, & breederth, to;
 (Oh Lord of Hoasts! my King, my God)

Ev'n at thine alters, thus they doe.
 2 Right blessed, all thy household be,
 For, they are singing, still, thy praise:
 And, blessed are, the strong in thee,
 Who in their harts affect thy waies.

As, through the vale of tears they goe,
 They find sweet springs of comforts there,
 And, they from strength to strength shal growe.

Selah,

Till

Till they with God, in Syon are,
 2 Lord God of Hoasts, give ear to me,
 And, mark, oh *Iacob's* God, my moane.
 Oh God our sheild ! behold & see,
 The face of thy *Anointed-one*.
 For, in thy house, one day is more,
 Then thousands, any other where ;
 And, I had rather keep thy dore,
 Then live in pompe, where sinners are.
 3 For, as the Sunn, thou shinest bright,
 And, wee from thee our light receive :
 Thou art the sheild of men vpright,
 And, thou dost grace, & Glories give.
 From such as walk the righteous way,
 No needfull things withheld shall be ;
 For ever blest, therefore, are they

Selah.

Who trust (oh Lord of Hoasts) in thee.

*Kindle in our hearts oh Lord, such an affection to thee,
 & such a longing after thy spiritual habitations, that we
 may obtaine the measure of grace in this life, that will fit
 us for the portion of glory, in the life to come, which thou
 hast prepared for all those, who do hunger & thirst after
 thee. Number us among thy household-servants; Make
 us to take pleasure in thy will, & in thy presence, above
 all earthly preferments; So enable us to walk from strength
 to strength, that wee may become strong Walkers in thy
 waies; and so instruct us to make a comfortable use, of all
 those afflictions, which wee suffer in our Pilgrimage;
 that wee may sincerely acknowledge, our safetie, our honor,
 our sustenance, & all our temporal & spiritual happines
 to be only, from thee, oh God, who livest & raignest, world
 without end Amen.*

Psa. 85.

To the cheef Musitian. a Psalm for the sonns of
 Chorah.

Psalme LXXXV. 157

Chorah. *The Church acknowledgeth God's benefits ; desires their continuance , & the forbearance of his wrath &c.*
 Wee may sing it to praise God for his bounty to his Church & kingdome , & to desire the continuatiō of our happines , by stil vouchsafing Mercy with his Iustice.

THou hast, oh God, thy Kingdome grac'd

And, *Iacob's* thrall repeald ;

Thy peoples faults, thou pard'ned hast ,

And all their sinns conceald.

Selah.

Thine anger, thou hast quite appeas'd ,

And, thy just wrath for borne ;

Oh Lord of Hosts, now thou art pleas'd

Let vs to thee returne.

2 For, why shouldst thou still wroth remaine ?

And vexed rather be ,

Then chear thy people's harts againe ,

That they may joy in thee ?

To save vs, Lord, thy favour shoue ,

And, let vs hear (in peace)

Thy word among vs preached foe ,

That wee from sinn may cease.

3 Then, shall thy saving-health abide ,

Near those who fear thy Name ;

And, in our Land, shall still reside ,

Thy glories & thy fame.

Then Truth & Love shall meet & kisse ,

And, Iustice, Peace embrace ;

Yea, Truth on earth, & Righteousnes

From heav'n shal shew her face.

4 The Lord, with ev'rie needfull store

Shall make our Kingdome flowe ;

And, send his Righteousnes, before ,

That wee his way may know.

158 Psalme LXXXVI.

Oh Lord, wee acknowledge that from tyme to tyme, thou hast bene exceeding gracious to thy whole Church, & to this parte thereof in perticuler: For, when thy Blessings made us wanton, thou didst alwaies humble us by thy fatherly corrections; & when thou hadst worthilie afflicted us according as thy wisdom sawe cōvenient, thou didst ever mercifully comfort, & restore us againe to thy favour. Continue, oh God, wee pray thee, this thy gracious respect unto our infirmities; & grant, wee may so repent of our sinns, so unfainedly professe thy Truth, & so diligently practise the works of righteousness: that. Honestie & Religion (Faith & Good-works may inseperably be united in every one of vs; & that the abundance of thy temporal & spiritual blessings, may be powred forth on this Kingdome, & on thy whole Church, for ever & ever. Amen.

Psā. 86.

A prayer of David. It personates Christ in his humiliation, prayeng in the behalfe of his mystical body, for severall necessities thereof; intermixing some vowes of praise, & acknowledgments of Gods Attributes &c. It is an usefull, forme of prayer, in many temptations, & afflictions.

LOrd, hear me; for great wants I have;
 My soules defender be:
 My God! thy Saint, & servant save,
 Who puts his trust in thee.
 That, thou thy grace to me afford,
 My daylie crie requires;
 Thy servants hart, revive, oh Lord!
 Which vp to thee aspires.
 2 For, thou good Lord, soone pard'nest all;
 Who seek thy grace to finde;

Oh!

Pfalme LXXXVI.

159

Oh ! hear me (now to thee I call)
 And, bear my suite in minde.
 My dangers, I, to thee will show,
 That thou mayst heale assigne ;
 For, there is no such God, as thou ,
 Nor any works like thine.
 ; All nations whome thou dist creat ,
 Shall praise & worship thee ;
 For, thou alone (oh God) art great ,
 And, great thy wonders be.
 Teach me thy waies, & in thy fear ,
 My soul to thee vnite :
 So, never shall my hart forbear
 Thy praises to indight.
 † I scap'd the grave, by thy large grace ;
 When proud & cruel foes ,
 (Who set not thee before their face)
 To take my soul arose.
 Oh God ! thou art a gracious Lord ,
 Long-suffring, kinde, & free ;
 With Truth & Love, most largely stor'd:
 Now therefore, pittie mee.
 ; Return, oh Lord, & mee revive ;
 Let mee thy favour have :
 Thy strength to me thy servant give ;
 Thy Handmaids of-spring save.
 Yea, for my good, vouchsafe some signe ;
 That, all my foes may know ,
 I am a Favorite of thine ;
 And, blush, they wrong'd me foe.

*Almighty & most mercifull Father, have pittie vpon vs
 according to thine infinite goodnes & compassion. Let vs not
 alwayes wander after our owne imaginations ; nor be con-
 tinually exercised with such Afflictions as may make vs the
 scorne*

scorne of all that hate vs ; but according to thy infinite mercy & unparaleld goodnes , Have mercy upon vs : And not on vs only , but on all those people whome thou hast created ; that , according to thy promise , they may all serve & praise thee. Settle them & vs , in thy Truth ; guide vs in thy waies ; & so restore & confirme vs in thy favour , by some apparant signes of thy love , & speciall grace ; that our adversaries may be ashamed of their hatred , & we thanckfull for al thy Mercies , through Iesus Christ our Lord , Amen.

Psa. 87.

A Psalm or song for the sonns of Chorah. It describes the situation & glorie of the Church typified by Syon ; prophetically declareth , that all Kingdomes shall be incorporated into that Citty of God ; & that all Nations shall there obtaine their New-birth &c. It serves (among other uses) to informe, that God's Church excludeth no Nation &c.

THE Lord, hath his Foundations plac'd
Above the heighest mountaines crownes ;
Yea, Syons ports, he more hath grac't
Then all the rest of Iacob's Townes :

And, glorious things, are fam'd abroad
Of thee (oh Citty) lov'd of God.

Selah,

2 For, God accounts, as borne in thee ,
Egyptians, if they him desire ;
Nay, though from Babell sprung they be
From Chush, Philistia, or from Tyre.

For, he hath sayd, that all on earth
In Syon, may renew their Birth.

3 The God most high will strengthen her ;
And shall record each faithful soul ,
As having had first-beeing, there :
When hee his people doth enrowl,

Selah,

For,

Pfalme LXXXVIII.

161

For, there are, all that play or sing;
And, thence proceeds each blessed thing.

Thou, oh Lord, art no acceptor of persons, but every one that feares thee, & worketh righteousness (of what place soever he be, or from whom soever he were descended) hath promise, of admission into thy Church, & to be registred as a free-borne Citizen of thy Spiritual Syon. Make us thanckfull, Oh God, for this large priveledge; And, seeing none are exempted, but such as willfully exclude themselves (seeing also it is manifest to thee only who they are) let us hope charitably of all men, whilst there is time of grace and repentance; endeavouring, by our prayers, instructions, freindly reproofs, & good examples, as much as wee are able, to bring them, to become the Members of this Corporation; & to enjoy a Christian fellowship with us, in Christ Iesu our Lord. Amen.

Pfal. 88.

A song or Psalm for the Sonns of Chorah, to the cheef Musitian vpon Mahalath Leanoth Maschil of Heman, the Ezrahite. It personates Christ & his members complaining of his & their sorrowes, contempts & sufferings &c. And it is full of passionate petitions & expositions. We may vse it in private or Publike afflictions.

Lord, of whose assisting might,

I was never yet denied;

All the day, & all the night,

I, to thee have call'd & cried:

Now, regard my wofull plight.

Let thine Ear, thy Minde, thine Eyes;

To the dropping, pleading, crying;

Of my Teares, my Cause, my Cries,

Grant me, hearing, weighing, crying;

M

For.

162 Psalme LXXXVIII.

For, my soul afflicted lies.

3 I, to Death am drawing nigh,
And am priz'd as one interred;
Like a strengthles man I lye,
As algeady ilaine, and buried:
Free among the dead, am I.

4 Yea, as one forgot of thee,
(Or, as from thy hand Abiected)
Darksome pitts, my lodging be,
And in Dungeons deep afflicted,
Thy strict hand oppresseth mee.

5 All thy, waves I doe sustaine,
Thou dost make my Lovers flee mee;
And my freinds from me restarine:
Shutt I am, where none can free me,
Then, how can I tears refraine?

Selah.

6 Lord, my greefs to thee I showe,
With my hands to thee vp-raised.
Cann the dead thy wonders knowe?
Or thy Love or truth be praised,
By the Sonns of Death belowe?

Selah.

7 Cann, thy Marvailles, they vnfold,
Who in darknes, quite are blinded?
Or thy Iustice, there be tolde,
Where, is nothing said or minded,
Which was done in times of olde.

8 Vnto thee, oh Lord I crie,
And, my suites prevent the Morninge;
Oh! why dost thou cast me by?
Still from mee thy presence turninge,
Who am greev'd, & like to dy?

9 From my youth oh Lord, till now,
Mee, thy terror hath distressed,
Nigh distract, it makes me grow;

For,

For, thy wrath hath mee oppressed ;

And, thy feares have brought me lowe.

10 They, besett me ev'rie day ,

Floud-like, flowing altogether ;

And no freinds, to help me, stay

(Lovers, nor Familiars neither)

For, thou driv'st them all away.

Help us , oh gracious Redeemer, so to bear the manifold infirmities & afflictions of our flesh ; so to endure the contempts, neglects , & iniuries of the world ; & so constantly to sustaine all the Assaults of our spiritual Adversaries ; that (though we be deprived of all outward Freendships & consolations) wee may be inwardly satisfied , & comforted, against every terror, in every temptation. Let us seek thee earnestly & so early, for thy assistance, that (escaping the spiritual blindnes , which makes incapable of thy praise ; that dungeon of utter Darknes, in which thy Righteousnes is obscured ; & that everlasting Death , from which there is no Resurrection) we may enjoy thy blessed presence , where we shall magnify thy Mercies, for ever & ever. Amen.

Another of the same.

Lord God, my healer ! day & night ,

To thee my moanings are :

Admit my suites vnto thy sight ,

And, my complainings hear.

For, in my soul, great forrowes be ,

My life drawes nigh the grave ,

As one inter'd, they count of mee ,

And, little strength I have.

2 As hee, that's dead, & buried long.

Death's free-man I became ;

As one, out of thy presence flung ,

M 2

I quite

164 Psalme LXXXIX.

I quite forgotten am.
 Thou laidst mee in the lowest ward ,
 Where darksome Dungeons are :
 On mee thine Anger presseth hard ;
 And, all thy stormes I bear. *Selah,*
 3 Thou hast my freinds fro me restrain'd ,
 My Lovers, mee despize ;
 1, fast in prison am detain'd
 And, sorrow dimms mine eyes.
 Oh Lord ! all day to thee I sue ,
 My hands, I meekly raise :
 Thy wonders, cann men buried shewe ?
 Or, wake to sing thy praise ? *Selah,*
 4 Lord, cann the grave thy Love expresse ?
 Thy Faith, cann ruines teach ?
 Thy wonders, or thy righteousnes ,
 Cann dumb Oblivion preach ?
 Betimes, oh Lord, I will erect ,
 My suites & cries to thee ;
 Why shouldst thou then, my soul reject ,
 And, hide thy face fro mee ?
 5 My soul is pain'd ev'n to the death ;
 And all my life I bear ,
 The heavy burthens of thy wrath ,
 Thy terrors, & thy fear.
 They clos'd mee round, like waters deep ;
 Where, whilst begirt I lay
 Fro me, my Lovers thou didst keep ,
 And hidst my freinds away.

Psa. 89.

Maschil of Ethan the Ezrahite. *It celebrates the mercy, Goodnes, Justice, & powre of God &c. Mentioneth his League with David, & mystically declares, that those covenants belong to his spiritual seed, in the cheef place, &c.*

It

Pſalme LXXXIX. 165

It inſtructs vs, who are the right heyres of the promiſes, &c.

NOW, in a ſong of endles praiſe ,
 Thy Mercies, I will ſing, oh Lord ;
 And vnto all ſucceeding dayes ,
 Thy faithfulnes I will record :
 For, I have ſayd, that thy great Love ,
 And Mercy, ſhalbe raiſed high ;
 And, that thou ſhalt in heav'n above ,
 Thy Faith, confirm & magnify .
 1 Thou haſt both vowed & decreed ,
 To *David*, thine Elected-one ,
 To multiply his faithful ſeed ,
 And build him vp an endles throne .
 Which heav'n ſhall to thy praiſe declare ,
 In works to be admired at ,

Selah.

And, where thy Saints aſſembled are ,
 Thy Faithfulnes they ſhall relate .
 3 For, whome like thee, doth heav'n afford ?
 What earthly Kings thy equals be ?
 Who, art among they Saints ador'd ,
 And, fear'd of all that wait on thee ?
 Oh Lord of Hoaſts, what Lord is found
 So faithful or ſo ſtrong as thou ?
 Who ſetts the raging ſeas, their bound
 And, calm'ſt them, when thy furious grow ?
 4 Thou didſt afflict all *Egypt*-land ,
 As one made weake, by wounds & blowes ;
 And, by the powre of thy ſtrong hand ,
 Thou haſt diſperſed all thy foes .
 Thine, heav'n & earth & all things be ,
 For, thou alone didſt all things frame .
 The North & South, were made by thee ;
 And Eaſt & Weſt, extoll thy Name ,

M 3

, Strong

166 Psalme LXXXIX.

5 Strong armes thou hast, with powrful hands,
And, where thou dost thy Throne prepare,
With Iudgment, Iustice alway stands,
And, Truth & Love, thy Vshers are.

Oh ! blest are they who know thy voice :
Thy look shall chear them in their waies ;
They, in thy Name shall still reioice ;

And, them, thy Iustice high shal raise.

6 For, thou art, Lord, our strengths renowne ,
Our horne shall by thy favour spring :
Thou art our strong defensive Towne ,
The Saint of Isr'el, & our King.

By vision, thou didst once declare ,
And, to thy Holy-one disclose ,
That thou a healer wouldst prepare ,

Among thy people to be chose.

7 I have, saidst thou, my David found ;
My holy oyle on shall flowe :
By mine owne Arme, he shall be crown'd ;
My hand, shal strength on him bestowe.
His Foe, shall do him no disgrace ,
The Sonn of sinn, he shall not fear ;
For, I will smite, before his face ,

All them, that his Opposers are.

8 My faith & love, on him shal stay ,
My Name, his honour shall mainetaine ;
His hand shall make the seas obay ,
His right-hand shall the fouds restraine.
His Father, he shall knowledg me ,
His God, his Rock, & his defence :
For, he my eldest borne shalbe ,

And, King of ev'ry earthly Prince.

9 To him, I still, will mercy grant ,
He shall enioy my promise given ;

Succes-

Successors, he shall never want ;
His Throne shall stand as firme as heav'n ;
And, if my Lawes his Children break ,
If they shall fro my precepts flye ,
My statutes, if they shall forsake ,

Or, from my Iudgments walk awry ;
10 Their sinns with stripes I will correct ,
And, scourg them, when amisse they do ;
But, those whome I do well-affect ,
My Love, will never quite forgoe.
For, once ev'n by my self I swore ,
I would no lye to *David* make ;
My League I will not break therfore ,

Nor change a word, of that I spake.
11 Lord, thus thou saydst, & that a Throne ;
Vnto his yssue should be given ,
As lasting as the Sunn & Moone .
Or, as the witnesses of heav'n.
But, now (as if he were abhor'd)
Thou dost on thyne Anointed frowne ;
Thou makest voyd thy league, oh Lord,

Selah.

And on the ground, hast hurld his crowne.
12 His Fences, thou didst rend away ,
His warlike forts, thou downe dost race ;
All passers-by on him do prey ,
His Neighbours flout at his disgrace.
His foes, thou hast Victorious made ;
Whereat , his haters, ioyfull be ;
Thou dull'st the sharpnes of his blade ,

And, in the fight, made faint, was he.
13 Thou hast obscur'd his glories raies ,
His Throne, thou castest on the ground ;
Thou hast cut short his youthful daies ,
And, him with shame thou dost confound,

Selah.

Good Lord, in thy enflamed rage,
Shall still thy face obscur'd remaine?
Oh, minde the shortnes of mine age!

Why shouldst thou make mankind in vanie?

14 Who lives, whome Death shal not remove?
Or, who, from Death is ever free? *Selah.*

Oh Lord; where now, is all that Love,
To David vow'd, of old, by thee?

Thy servants great reproach, record,
And, in my breast what scornes I bear,
Among those mightie Nations, Lord,

Who, likewise, thy blasphemers are.

15 Oh God! ev'n thy Anointed-one,
They have derided in his waies;
But, Lord, what ever they have done,

To thee, for evermore, be praise.

Most gracious, God, thou hast not only promised thy mercifull assistance to all true belevers; but, with an Oath also, confirmed the same for the better strengthening of our weak faith. Grant we pray thee, that we neither become distrustfull of so gracious an Assurance; neither discouraged by those Afflictions & persecutions, where withal thou shalt please to purge our corruptions; nor be overcome by those temptations, whereby our faith is exercised in the day of triall: but, cause us to depend on thy promise, & to be courageous & victorious in all our battailes. Give us wisdom likewise, so to discern who are the true seed of David (& to whom the performace of thy Covenant doth chiefly appertaine) that wee deceave not our selves by a false application of thy spiritual promises; nor delude our soules with temporarie hopes or fears: But, make us ever constant both in that which wee ought to beleieve on thy part; & in that which is to be performed on our parts, through Iesus Christ our Lord. Amen.

Psa. 90.

The prayer of Moses the man of God. *In this*
Pfisme the humane Nature, which (as the word Moses
signifieth) was Drawne out, ev'n from the waters of per-
dition, praiseth God, for his eternal decree of her Re-
stitution; & confesseth her vanity, & mortality &c.
 To the same purpose wee should vse it.

Lord, thou art alwaies our abode!
 Before the world, beginning had
 Thou wer't eternally our God;
 Yea, long, e're heav'n & earth were made.
 Thou say'st, yee sonns of men, returne;
 And, streight return'd to dust they be:
 As one nights watch, or day outworne,
 So, are a thousand yeares to thee.

2 Thou, like a Floud (as in a dream)
 Shalt sweep them suddenly away;
 For, like the flowing grasse they seem,
 That springs, & fadeth, in a day.
 One frowne of thine, consumes vs quite;
 Thy wrath, our troubles doth renewe;
 Thou set'st our sinns before thy sight,

And, bring'st our secret faults to vewe.
 3 Our tyme, through thy displeasure wears,
 And, like a Tale that's told are wee,
 Our life is done at seaventie years,
 Or eighty, when wee strongest be.
 For, all the rest wee spend in woe,
 And, vanish e're wee be aware.

Thine Angers force, Lord, who doth knowe!
 As is thy wrath, such is thy fear.

4 Instruct vs how to count our dayes,
 That so, our harts may wisdom learne;

M,

And,

And, make thou, Lord, no long delaies ;
But, pleased now, to me returne.

To vs, betimes, thy favour daigne ,
That wee may all our life be glad ,
And, dayes & years, of joye obtaine ,

For those of Greefe, which wee have had.

Thy workings, let thy seruants vewe ,
Thy glories, let their Children see.

Oh Lord our God ! thy Beautie shewe :
Still shining on vs, let it bee.

And, all our works (oh God) we pray ,
Etablish thou, & so direct ;

That, well our labours prosper may ,

And, blessed be with good effect.

Instruct vs (oh blessed God) so to consider our vanities ; our errors , & the uncertainty of our short lives , that wee may redeem the time: & (by true Faith, ioind with Christian prudence) so order our Conversations ; that thy wrath may be appeased , our sinns blotted away , & all our sorrowes turned into Ioyes. Moreover , during our short abiding here , vouchsafe vs thy favour ; & , so assist our weak endeavours; that wee may, to thy glory , finish the worke for which thou hast placed vs in this world. And , though our works be unprofitable, or such as like stuble will not abide the Fiery-triall ; yet , let that which we shall build up , be (at least) grounded on the right Foundation; that wee our selves may be safe , through the free mercies , of Iesus Christ our Lord. Amen.

Psa. 91.

This Psalme , shewes , that such as abide & beleeeve in Christ , shal be secured from publike & private calamities , (by an especiall protection) of what nature soever their perills be; at least, the mischeef of them shall be prevented ,
& life

Pfalme XCI.

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& life eternal vouchsafed, &c. It is vsfull to streng-
then Faith in great plagues & general dangers.

WHo, in the Closet, & the shade
Of God almighty, still resides ;

Is, by his Highnes, fearles made ,

And, alway, safe with him abides.

For, I confesse, the Lord hath binn

A Fortresse, & a Rock to mee ;

My God, alone, I trusted in ,

And, he my trust shall all waies be.

1 He will, no doubt, secure thee from

The Fowlers traps, & noysome Pest :

His wings, thy shelter shall become ;

Thou shalt, beneath his feathers rest.

Thou, for thy Sheild his Truth shalt bear ,

And, nothing then shall thee dismay ;

Nor that, which wee at Midnight fear,

Nor any shaft that flies by day.

3 No secret plague offend thee shall,

Nor what in publike waits the Land ;

Though at thy side a thousand fall ,

And tenn tymes more, at thy right-hand.

But, thou shalt live to mark & see ,

The due reward of men vniust ;

For, God (most high) will favour thee ,

Because, in him thou puttst thy trust.

4 No mischeef, shall to thee betide ,

Nor any plague thy house infect ;

For, he doth Angell-gards provide ,

Which in thy waies will thee protect.

Their hands, will thee vprightly lead .

And from thy Paths, all harmes expell :

Thou shalt on Aspes, & Lions tread ,

On Lions younge, on Dragons fell,

; For,

For, seeing his delight I am,
 I will (saith God) be still his garde:
 And, since he knowes my holy Name,
 To honours high, he shall be rear'd.
 When he doth call, an ear I'll give,
 In troubles, I with him, will be;
 On earth, he longe shall honor'd live,
 And, he my saving-health shall see.

Blessed God; give us such assured confidence in thee, that we may be secured in those publike calamities, for which our publike sinns have deserved thy scourge; & be delivered also from the mischeef of those perticu'ler punishments, which our personal offences may iustly bring upon us. But (how soever thou dealest with our bodies in this life) let our soules be saved from the plague of everlasting Death. Let thy holy Angells, keep us in all our waies; & give us thy grace to keep the waies in which thou, hast appointed us to walk. VVhatsoever perills or terrors affront us, give courage to passe through them, in the execution of our lawfull Callings, without dismay or distrust: And, though they bring some smart, let them not hinder (but rather further) the accomplishment of our eternal safety through Iesus Christ our Lord, Amen.

Another of the same.

WHo, resteth in the shade of God most high,
 Within his privy-Chambers is reposed:
 And, therfor, in my selfe, thus mused I;
 Thee, as a Fort, thy God hath round enclosed,
 And, is that Rock on which thou shalt rely.
 For, he no doubt, wil thy defender be
 From fowlers netts, & pestilent infection:
 He, with his wings will overshadowe thee;
 His Feathers, wil become thy safe protection;
 And, for thy Sheild, his Truth provideth he.

Pfalme XCII.

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3 No fear, that lurks in darknes, thee shal fright
No arrow, that abroad by day-time flieth :
No secret plague, that walks about by night ,
Nor that which in the street, at noon-day slayeth ;
Shal make thee fear, how nigh foe're it light.

4 A thousand faint, & sinck beside thee, shall ,
At thy right-hand, ten thousand breathles lieng :
And yet, thou shalt receive no harme at all ;
But, only, see God's Iustice, by espieng

The due reward of sinners, in their fall.

5 For, thou dost hope in him; &, therfore hee
(Ev'n God that is most hye, & most excelleng)
Wil neither let thee wrong'd, nor harmed be ,
Nor suffer any plague to touch thy dwelling ;

But, place his gard of Angells, over thee.

6 They in thy waies, will thee conduct along,
And in their hands, vphold thee, as thy leaders ;
That not a stone shal do thy footing wrong.

Yea, thou vnhurt, shalt sett thy foot on adders ,

On dragons, & on lions, old & yong.

7 For, him, that mee dorth love(th' Almighty sayes)
I will secure from sorrowes & oppression :

That man, likewise, to honour I wil raise ,
Who knowes my Name, & lives in that profession ;

And, I will give an answere when he prayes.

8 In troublous times, to him I will be nigh ,
And out of all his cares, I will repreeve him ;
Him, I will blesse, & greatlie dignify :

His fill of dayes, I will, moreover, give him ;

And, granr him grace, to live eternally.

Psa. 92.

A Psalm or song for the Sabbath. *It seems not
unproper, for that great Sabbath in which wee commemo-
rate*

rate our Saviours resurrection; for it magnifieth God, for the exaltation of the Righteous, & for the blessednes of his later end. &c.

Right good it is, oh Lord, most hye !

Thy praises to recite ;

Thy Truth & Love to magnifie ,

At morning, & at night.

With tenn-string'd Instruments to sing,

The praises of thy Name ;

And, that wee harpes, & Psalt'ries bring ,

To solemnize the same.

3 For, Lord, thy works reioice my hart ,

Thy Deeds, my soul do chear :

How wonderfull in them thou are !

How deep thy muzings are !

The Foole & Wordling, nether knowe ,

Nor heed such things at all ,

And, though like flowrs, the wicked showe ,

Their prospring, proves their fall.

3 But, Lord, thou allwaies art most hye ;

Mark, therfor, Mark I pray ,

How sinfull men despered flye ,

And, how thy foes decay.

My horne, the Vnicorne's o're-topps ;

Sweet-oyle is poud on me ;

And, on my Foes, my wished hopes ,

I shall both hear, & see.

4 The Iust, shall flourish as the boughs

Of Palmes & Cedars do ;

Or, as the trees which round God's house,

Within his Courts do growe.

Yea, they when age on them doth light ;

Growe fruitfull, fatt, & greene ;

To prove the Lord my Rock, vpight

And

And blameles, to have beene.

VVonderfull art thou, oh Lord, in all thy workings: & though thy purposes are deeper then our imaginations; Yet (by that which thou hast manifested) wee behold in them great cause of much reioicing; & wee desire to praise thee for them; with all our harts. VVee have heretofore, repined at the flourishings of the wicked, & at our owne sufferings; But, make vs hereafter, to understand that their prosperities are permitted to encrease their shame; & our humiliations vouchsafed, that they may the more dignify our exaltations: as it befell our blessed Saviour, whose infamous Death, occasioned that glorious resurrection, which we commemorate in our Christian Sabbath. Oh! make vs in due time, partakers of his Rest; & grant, that our olde age, & our last howres, may be found fruitfull to thy glory, & our salvation, through Iesus Christ, Amen.

Psa. 93.

This Psalme prophesied the powre & maiesty of Christ; & the perpetuity of his Kingdome, in despite of all their fury who should rage against it, &c. Wee may sing it to comfort vs, against the rage of the Devill & his members.

THe Lord is King, & weareth
A Robe of Glory bright;
He cloth'd with strength appeareth,
And, girt with powrfull might,
The Earth, he so hath grounded,
That, moov'd it cannot be;
His Throne, long since was founded,
More old then Time, is he.
The waters, highly flow'd,
And raisd their voice, oh Lord;
The seas, their furie showed,

And

And, loud their Billowes roar'd :
 But, God, in strength excelleth
 Strong seas, & powrfull deeps ;
 With him, still, purenes dwelleth ,
 And, firm his Truth he keeps.

Oh Lord God , Kings of Kings , incomprehensible in Maiestie, and in powre infinite; give vs grace so to meditate thy unspeakab'e Attributes , that neither the frailties within us , nor the terrors without , make us distrustfull of our safety in thee: For , thou art our King, our Lord, & our God. Thou hast Wiselome enough to know what is best for us ; Powre enough to effect it ; Love enough to grant it ; & Perpetuitie enough to continue it : Oh ! give us , but grace & faith enough, to beleeve & apply it ; & (though the Waters rage never so horribly) we shall , undoubtedly be safe, for ever and ever. Amen.

Psa. 94.

The Church invokes Christ to come to Iudgment , in regard of the cruelty of her Oppressors ; & shewes the cause of their folly, & presumption. &c. It serves to informe how ignorant carnall men are of the powre & waies of God ; & may help to keep vs vndiscouraged, during their Insultings. &c.

Lord God, whose claime avengments are !
 Thy selfe, the Iust Avenger, showe ;
 Thou judge of all, arise, draw near ,
 And, on the proud their meed bestowe.

For, Lord, how long ' alas, how long !
 Shall sinners Ioye, in doeng wrong?
 Despightfull words , their tongues have spoke ,
 Great bragg, the wicked have exprest ;
 Yea, Lord, thy people they have strook ,
 And thine Inheritance opprest:

They ,

They, widdowes, & the stranger slay ;

They, Orphanes vnto death betray.

3 For, God (say those) will never knowe ;

This, *Iacob's* God shall never see.

Oh learne, (yee fooles) more wise to growe ;

Yee people fond, more prudent be.

Cann, hee or deaf, or blinde be made,

From whome, both ears, & eyes you had ?

4 He, to the Nations, ev'ry where,

Corrections & Instructions gives ;

To scourg you (then) will hee forbear ;

Who, all mens fruitles thoughts perceives ;

They blessed are, whome Lord, thou chid'st ;

And, they whome in thy Lawe thou guid'st.

5 Thou giv'st them rest, when mischeevs rage ;

Till pitts prepar'd for Sinners be :

And, Lord, thy Flock, & Heritage

Shall never quite be left of thee.

In Iudgment, Iustice shall be shewed ;

And, of all faithfull harts persued.

6 Who will with mee, lew'd men, resist ;

Or, take my part against the badd ?

Sure, God himself, doth mee assist ;

My soul, had els bene silent made.

But, when I sayd, that fall I should ;

Mee, Lord, thy grace did then vphold.

7 When many thoughts, opprest me much,

Thy comforts did my soul delight :

For, thou parrakest not with such,

Whoe sentence give against the right ;

Or such, as have the Iust withstood,

To death, condemning, guiltles blood.

8 But thou, oh Lord shalt me defend.

Thou art my God, my Rock my Fort.

N

And,

And, all the harmes my Foes intend,
 Thou shalt vpon themselves retort;
 Yea, for the guilt of their offence,
 Thou, Lord our God, shalt root them hence.

Oh thou *supream* Iudge of the world, & severe Avenge-
 ger of all wrongs; Behold the fury, the despight, & inso-
 lent Cruelties of our Adversaries; and deliver the pore, the
 widdowe, the Fatherles, & all thy Oppressed Children out
 of their wicked hands. Thy forbearance, hath made the per-
 verters of Iustice, seeme to conceive that thou either see'st
 not, or els regarde'st not their impieties: Yea, those oppres-
 sers, are growne so powerfull, & so many, that wee scarce
 finde any to take part with vs against their Iniuries; &, but
 that wee have assurance of thy Assistance, wee should be
 utterly without hope. Oh! continue our hopes in thee; Set
 thou in order, all that is amisse; destroy all the Favourers
 of Iniustice; & keep vs alway harmles, both in soul &
 body, through Iesus Christ our Lord, Amen.

Psa. 95.

This Psalme exhorts to praise God, and warnes to hearken
 to his voice whilst wee have tyme, lest (like our fore-Fa-
 thers) wee be deprived of his Rest, for our obstinacie. It
 should be often sung to remember vs, that wee
 embrace God's free grace, whilst it is offered.

TO God our Saviour, lett's renewe
 Our songs, with chearfull voice,
 Our thankfulness before him shewe;
 With Psalmes, in him reioice.
 For, God, the Lord most powerfull is,
 The King of Gods is hee;
 The earth's obscurest vales are his,
 And, his, high mountaines be.
 2 The seas, he made; they are his owne:

Drie

Drie land, his Creature was ;
 Come, serve him then, & fall wee downe ,
 Before our Makers face.
 He is our God, his flock wee are ,
 His pasture-sheep, are wee :
 That, you his voice, may therfor heare ,
 More tender-harted be.
 3 Not like your Fathers, when that in
 The Desert, proof'd they were ;
 And tempted him, though they had seene ,
 His works of wonder, there.
 Full forty years, they moov'd his wrath ,
 And, therfor, thus sayd hee ;
 A wandring hart, this people hath ,
 My waies, they will see.
 4 And, I to them, in my iust rage ,
 Did by mine Oath protest ;
 That, none of all that froward age ,
 Should come within my rest.

Oh God ! the Creator , preserver , & governour of all things ; VVee give thee thancke, for making us after thine owne Image, & for sending thy Eternal-word to regenerate us ; when wee were made worse then nothing. So far, wee ought to be , from arrogating the powre either of our Beeing, or Well-beeing ; that (wee must confesse) to vndoe our selves , is all which wee are able , of our selves do. Like our fore Fathers, our harts are wandring from thy waies , all our life long ; & wee do more & more harden them , by custome in sinn. Yet, oh Lord , seeing wee are the sheep of thy pasture ; bring us home to thy Fold : seeing we are thy People , soften our harts ; & giue us grace, so to harken to thy voice in this Day of our Trial ; that , in the Day of thy Iudgment , wee may enter into thy Rest, through Iesus Christ our Lord, Amen.

Psa. 96.

U Vee are herein exhorted, to sing & preach, the New-
songs of the Gospell, to the praise of Christ our King.
And (in regard, other Gods are but vanities) all nations
are provoked to ioyne in praising him. &c. We should
sing it to glorify Christ, for his powre, & his
Truth, &c.

COME now, & in some New-indighting,
Blesse God (the world's Almighty King)
His Name's due praise, in songs reciting,
Of his Salvation, daylie sing.

His Fame, & works of admiration,
Yee people heed, yee Nations hear :
His powre deserves, high exaltation ;

For, all the Gods, lesse dreadfull are.

2 The Gentiles Gods, are foolish fictions ;
But our great God, did heav'n creat ;
Powr, glory, praise, & all perfections ,
Attend him, in his holy-seat.

To him, due praise, yee kindreds render ;

Extoll his powre, his glory sing :

To God's great Name, fitt honours tender ,

Approach his Courts, & offrings bring.

3 Within his house, with praise, professe him,
And, let him be adored there ;

Let all the world, their God confesse him ,

And, serve him with a holy feare.

Yea, to the Gentiles let them publish ,

The Lord their King, & that his might

The wav'ring earth shall fast establish ;

And, do the wronged people right.

4 Let heav'n & earth, with joy-excelling ,

Reioice before him ever more ;

The seas, & all things in them dwelling,
The feilds, the woods, & all their store:
For, lo, the Lord, approacheth nearlie,
Behold, to judge the world he comes,
The wicked, he will judge severely;

And, give the people righteous doomes.

*Honour & wisdom, & powre, & praise, be ascribed
unto thee (oh king of the world) by all thy Creatures,
according to the severall faculties which thou hast bestowed
upon them. Be thou glorified, in thy selfe also; according to
that which thy Incomprehensiblenes deserveth, beyond
what thy creatures are able to ascribe. Let all heathenish
deities, & all those Idolls, which carnall men have set
up in their harts, appear such vanities as they are; &
let thy Sovereignty be acknowledged, (& thy worship
truely celebrated) by Jewes, Gentiles, & all Nations
throughout the world. Let us, especially (who are of thy vi-
sible Church) performe this duty, & let our harts be so
established, & so filled with Holines, & filial awe, that
wee may expect thy coming to Iudgment, with come-
fort; & wellcome thy approach, with shouts of tryumphs, &
songs of exultation. Amen.*

Psa. 97.

*The sovereignty of Christ, with his coming to Iudg-
ment; the Joy which the faithfull shall conceive thereby,
& the confusion which will fall on the wicked, is here fore-
told, &c. It may be mystically applied also, to our Savi-
ours first coming: And may be sung, to stir vp our
spirituall reioicing, in both his Advents.*

THe Lord is king; be therfor glad
Yee Lands & Iles, now this is known;
With Clouds & darknes, he is cladd,
And Truth & Iustice, gard his throne.

A burning flame before him goes,

N 3

Where

Wherewith, he shall consume his foes.

2 He, to the world his Glory shew'd,
And, earth beheld the same with fear;
Like waxe, hills melted, when they vew'd
The Lord (the world's great Lord) appear.

His Righteousnes, the heav'ns have showne;
His glories, are to all men knowne,

3 All Idoll servers, he destroies,
And, of all Gods will honor'd be.

It Syon gladdes, & Iacob, ioyes,
His righteous doomes, to hear & see.

Above the highest hills he dwells:
And, all the Gods, he farr excells.

4 Hate sinn, yee Lovers of the Lord,
For, he his holie-ones, will save:
And, light & Truth, to those afford,
That, harts vpright, & faithfull have.

Yee saints therefore, record, confesse;
And, praise with Ioy, God's holines.

Oh Christ (the everlasting sonn of the Father) Thou only art the Catholick king; & it is no lesse then blasphemy for any other to assume that Title. Rule thou, therfor, in thine owne Kingdome, & cast all Vsurpers out of thy Throne. Publish thy glories to the world; Let thy Truth & Iustice, terrify thy Foes, & consume all Ungodlines out of the land. Root out all Idolatries; that, Iacob & Syon (thy Church & her Children) may reioice. Enthroned thy self also in our harts, & let thy presence consume thence, the Mountaines of our presumption (with every thing, which there exalts it self, against thee) that, the hatred of Sinn, the Love of thy presence, the light of thy Truth, & the Ioye of the holy-ghost, may be there established, for ever & ever, Amen.

Pfalme XCVIII.

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Psa. 91.

A Psalm. *The whole world, is exhorted to sing the new songs of the Gospell, & the great powre & Victories, of Christ. It shewes also, how we ought to praise him. To these ends, we should vse it &c.*

NEW songs, vnto the Lord indite ;
For, mighty marvailles he hath done.

His Right-hand, hath prevaile in fight .

His holy Arme, the conquest wonn .

The Gentiles have in publike vew'd ,

How iust & heelpfull, he hath beene :

To Is^rel, Truth & Love he shew'd ;

His Mercies, all the world hath seene .

1 Then, through the world his glory sing ;

Sing praises, with triumphant voice :

To praise the Lord, the Psalt^rie bringe ,

And on the Harp, with Psalmes reioice .

The Lord, the King, with mirth adore ;

With Trump & Flute, this Ioye beginn ;

Yee seas, with all your fullnes, roare ;

Thou earth be glad, & all therein .

3 Before the Lord, your ioyes expresse .

Yee Clouds & hills : for, lo, he comes

To judge the world, with equalnes ,

And, give the people, righteous doomes .

Almighty Sonn of God, wee blesse & praise thee for the manifestation of thy Mercy to the whole world, in the miraculous work of our Redemption. Thou didst come to us in despised weaknes; Yet hast thou therein shorne such vnresistable powre, that it prevailed against the wisdom of the worldly-wise; & magnified thy derided Crosse, above all the most renowned Deities of the Gentiles. This thou didst, by appearing in a contemptible estate: Oh! how glorious,

N 4

& how

& how powerfull wilt thou be in thy second comming! It now draweth nigh. Oh! let it not come upon vs, as a theef in the night; but, as the Travaile upon a womans, who keepeth a iust reconing; & iogeth in the hopes of her Birth: more then shee feares the paines of her Travaile: So, according to the counsell of thy holy spirit, wee may expect, & receive thee, with praises, Triumphs, & reioicings, Amen.

Psa. 99.

It magnifieth the royall dignity of Christ, & exhorts to feare, serve, & praise him, according to the example of Moses, Aron, & Samuel. VVe may use this, to informe vs, that wee & the Patriarks have but one, & the same, Christ our saviour.

THe Lord is King, & he doth make
Betwixt the Cherubins, his throne:
Yee people fear, yee Kingdomes quake.
For, great in Syon, he is growne.
Or'e Nations all, himself he rais'd:
His Name is fear'd, & holy to.
Oh! let this powerfull king be prais'd,

For, he vprightly loves to do.

1 His powre delights in righteous waies;
With *Iacob*, he will justly deal.

The Lord our God, oh therfore praise,
And, at his holy footstool, kneel.

His Preist, with *Moses*, A'ron was;

And *Samuel* did invoke his Name:

These humbly sought the Lord for grace;

And, they from him, obtaind the same.

2 Hee, from the Cloudie-pillar spake;

And on his words those men relide:

They, of his lawes did conscience make,

And,

And, God therefore to them replide.
 Yea (though their errors, he did blame)
 To them, he did his grace afford ;
 Oh, serue our God, & praise his Name ;
 For, sacred is, our God the Lord.

Oh Christ (who sittest betweene the Cherubims, & rulest both in heaven & earth) wee thy subiects, do humbly tender our homage to thy royall Maiestie; magnifying thy Iustice, thy Mercy, & thy powre. Thou art the same yesterday, to day, & for ever. VVee beseech thee therefore, to make vs both followers of the Patriarks thy seruants, in their faithfull obedience; & partakers also, of those mercies which thou hast vouchsafed them. Though iustly, thou correctest our errors; yet, in pitty regard our infirmities, accept our penitence, & hear our prayers; even for the sake of thy bitter passion, sweet Iesus. Amen.

Psa. 100.

A Psalme of praise. *It commemorates two great Benifits: our Creation (which is common to all) & that Free Election, which is peculier to the Chosen Flock of Christ; & whereby, they haue the Freedom of his pasturage, and of his protection. It is therefore vsfull, to praise God for the same.*

R Eioyce in God, yee Nations,
 In chearfulness, adore him;
 With ioyfull acclamations,
 Present your Selves before him:
 For, God the Lord, did make vs.
 No hand therein had wee;
 He, for his flock doth take vs,
 His Pasture-sheep wee be.
 His Gates & Courts, possesse yee;
 To thanck him, goe yee thither;

N 5

His

His Name, with gladnes blesse yee.

And sing his praise together :

For, God is kinde, for ever,

His grace, he freely daigns ;

His Truth, will faile vs never,

For, endles, it remaines,

Thy hands, oh Lord, did make vs : therfor we praise thee for our Creation, & for all the naturall Faculties, where with it pleased thee, to endowe our soules & bodies. Thou hast also redeemed us : wee therfor likewise, praise thee ; & for our Election, Vocation, Iustification, Sanctification, Illumination, Preservation, hope of Glorification, & for all the pretious Lincks of that golden Chaine, wherein are ioyned together the meanes of our Salvation. Thou hast, (wee confesse) done already so much for vs, that we have almost nothing to pray for, but thankfulness, & the cōtinuatiō of thy free Mercies, hitherto vouchsafed, for which, wee humbly beseech thee ; & that wee may truly praise thee for the same, for ever & ever. Amen.

Another of the same.

OH ! all yee Kingdomes, praise the Lord.

Before him, let your Ioy be showne :

With singing, let him be ador'd ;

And, for your God, let him be knowne.

1 He made vs, & his owne wee be,

His Flock, & pasture-sheep wee are ;

His Gates, & Courts, then, enter yee,

And, give him thancks, & praises there.

2 Yea, praise him, & his Name confesse :

For, in the Lord, all good resides ;

His Mercies, & his Faithfulnes

Throughout all Ages, firme abides.

Pfalme CI.

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Psa. 101.

A Psalme of David. *It personates Christ proposing the diuine, morrall, political, & Oeconomical dutie of good Princes; & promising the execution thereof, in his Kingdome & Famely. This is, indeed, the right singing of Mercy & Iudgmēt, & this Psalme is vsfull, at the Coronatiō of Kings, or when Magistrates, are admitted into their places.*

OF Iudgment, & of Love to thee.
Now, Lord, a song I will indite;
Oh come! vnite thy selfe to me,
And, I will keep my waies vpright.
With perfect hart, my house I'll guide,
No wicked thinge, shall please mine eyes;
I'll those detest who turne aside,

And, all their deeds, I will despise.
No froward hart, with me shall stay,
I will elect no wicked mate;
The slanderous tongue I'll cutt away,
High-lookes I shun, proude mindes, I hate.
But, through the land, to dwell with mee.
I will equire for men vpright;
And, those men shall my seruants be,

Whose harts, in perfect waies delight.
No Cheater, shall with mee have place.
No Liers, in my sight shall stay;
And, from God's Land, I soone will chase.
And, root all wicked men away.

Oh Lord God! all Authoritie is from thee; and, thou
placest good Magistrates & Governours, both in church
& Commōwealth, for a blessing: or, permittest Tirants,
Fooles, & corrupt persons, for the punishment of a wicked
people. Defend us, wee pray thee, from this plague; and,
grant

grant, that they whome thou setteſt over us, may be ſuppreſſers of all vices; protectors of al virtues; favourers of true Pietie; & be alwaies, good examples (in life & converſation) both to their Equalls & Inferiors. Let us alſo, be the ſame in our ſeverall places & Callings; that (walking with good conſciences, & upright harts, in an undefiled way) wee may as well ſing of thy Iudgments, as of thy mercies. Amen.

Psā. 103.

A prayer of the Afflicted, when he is overwhelmed, and poureth out his complaint before the Lord. The Title ſhewes, it may properly be ſung by the pore in ſpirit, who are afflicted, by the ſight of their owne unworthines &c. It containes, a confeſſion, with a prediction of the benefits of the Goſpell; & ſhewes the eternity of Chriſt's Kingdome.

Lord, mark my ſuite, receive my crie,

Be preſent at my need:

Thine eares to my complaints apply,

And, hear my ſuite with ſpeed.

For, ſmoke-like, fumes my tyme away;

My bones are parcht with heat;

My wounded hart, dries vp like hay,

And, I forgoe my meat.

My paniſfull groanes, have made me leane;

And nought but skinn & bone;

I fare, ev'n like a Pelicane,

In deſerts, left alone.

Yea, like the deſert owle, am I;

And, watching, I have ſate,

As when alone, on buildings high;

A Sparrow, wants her mate.

3 Mee, all day long, my foes revile;

At mee, they frett, & swear :
 And, Ashes are my bread the while ;
 My drinck, my Weepings are.
 For, thou in wrath advanced'st me ,
 That, vile I might be made.
 My dayes, like shades declininge be ,
 Like new-sprung grasse, I fade.
 4 But, Lord, thy tymes, are without end ,
 All Ages thee record ;
 Now then, arise thou, & befreind
 Afflicted Sion, Lord.
 For, now the tyme to favour her ,
 Fullfilled is outright ,
 And, greeved all thy servants are ,
 To vewe her wofull plight.
 , That, Earthlie Kings, may stand in feare ;
 And, Princes dread thy Fame ,
 Build *Syon's* wall, & shew thou, there ,
 The glorie of thy Name.
 Then, thou shalt hear all those that mourne ,
 Then, thou shalt heale the pore ;
 Which I'll record, that men vn-borne
 May praise thee, Lord, therefore.
 6 For, from thy holy-place, on high ,
 The world surwayeng, then ,
 Thou, Lord, shalt hear the pris'ners cry ,
 And save condemned men :
 Thy Name in *Syon* to declare ;
 And in *Ierusalem* ;
 (Where Nations all, Assembled are)
 To shewe thy praise to them.
 7 Short-liv'd, & weak, & ful of greefe,
 Thou mad'st me, in my way ;
 But, Lord, at noonetyde of my life

Remove me not I pray.

Thy yeares, through ages all extend,

Thy hands, long since, did frame.

Both heav'n and earth; yet, when they end,

Thou shalt remaine the same.

They old shall growe, as garments do,

And, be renew'd by thee;

Yea, thou, oh Lord, shalt change them so,

And, they shall changed.

But, from all Changes thou art free'd,

Thy yeares, for aye endure:

And, all thy servants, & their seed,

Shall bide in thee, secure.

Oh Lord, the sole comforter of all distressed soules: pittie the sighes & complaints of thy pore afflicted Childrē, whome thy displeasure for Sinn, hath worthily deſeased, both in minde & Body. Open unto us, the Armes of thy compaſſion; & grant, that what we have loſt by our Offences, wee may recover by thy Bounty, upon our true repentance, & amendment of life: which amendment, wee beſeech thee to haſten; leſt wee be cut ſhort in the miſt of our hopes. Repaire alſoe, the Decaies of thy Church (in thy tyme appointed) that her children may praiſe thee for it, before me, during their ſhort abiding here; & that, when thou haſt changed our Corruption into incorruption, we may glorify thee among thy bleſſed Angels, world without end. Amen,

Pſa. 103.

A Pſalme of David. The Prophet, praiſeth & exhorts to praiſe God, for many perticuler Benefits, magnifying his Compaſſion, longſuffering, Juſtice &c. & declares the frailty of man. &c. It is uſefull to magnify the manifold Mercyes which wee have received by Ieſus Chriſt.

Come

Come praise the Lord; come praise his Name,
My soul, & all that is in mee.

My soul, come praise his holy Name,

And, of his favours mindfull be;

For, all thine errors he forgave;

He cur'd thy greifs, he clos'd thy wound;

Thy Life, he saved from the grave,

And, thee with tender mercies crown'd,

With Goodnes, he, thy mouth doth fill,

He like on Eagle, makes thee younge;

And, righteous Doomes he giveth still,

To ev'ry one that suffers wrong.

His waies to *Moses* he declar'd,

His deeds to *Isr'el*, he did shewe;

And, kinde, & gracious is our Lord,

To mercy, prone; to Anger, slowe;

He, will nor alwaies vs vprayd;

Nor, evermore displeas'd is hee:

Nor, hath he soe our sinns repaid,

As, justly they deserve to be.

For, they that fear him, finde his grace,

Out-reach the spreadings of the skye;

And, he from vs, our sinns doth place,

As farr, as East from West doth lie.

He pitties them who fear his Name,

As fathers pittie their owne seed:

For, well he knowes our brittle frame,

And, that from dust, wee did proceed.

Our tyme, is like the seild-bred-flowres,

Which, now doe make a goodly shewe;

Anon, some blast their forme devours,

And leaves no token where they grewe.

But, still there's mercy in the Lord,

For them, that awfull of him bee:

To

To them, that keep, & minde his word,
 His righteousnes, imputeth hee.
 His Throne abone the heav'ns is rais'd,
 And, over all, he beareth sway :
 Of powrfull Angells, he, is prais'd ;
 They hear his voice, & him obay.
 ¶ Let all his hoasts; his servants to ,
 Performe his will, and praise his name :
 Yea, soe let all his creatures doe ,
 And oh ! my soul; do thou the same.

Father of all pittie (*who art slowe to anger , & ready to forgive*) Looke upon our infirmities; consider our frailties; in thy abundant compassion, forgive our trespasses; and deal not with us according to our deserts. Cause us to be renewed like Eagles by casting of, the old Man : Fill our Mouths , with songs of thy praise ; & our harts , with thine owne selfe, that unmatched sweetnes! that unspeakable goodnes ! Cure all our infirmities ; & heale in all our weakneses , by thy fatherly care. Preserve us in thy feare ; in the remembrance of thy Covenant ; and in the wayes of thy Commandements, to our lives end. That, wee honouring thee, by thy Creatures here ; may glorifie thee among thy Angells & Saints hereafter , world without end. Amen.

Psal. 104.

The Majestie , wisdom , & powre of God , in the Creation & preservation of all his Creatures , is here described, by excellent Metaphors. We may sing it to praise him , for making & preserving all things , to his owne glorie, & for our comfortable use. &c.
 The Title is ; Hallelujah.

NOW, shall my soul to praise the Lord assay ;
 For, Lord my God! vnbounded is thy might :
 With glories beames, thy self thou dost aray ,

And

Pfalme CIV.

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And as with Robes, art cloth'd about, with Light.
 Thou curtaine-like, the heav'ns abroad displayest;
 And, in great fouds, thy chābers roofs thou layest.
 2 The rowling Clouds, thy speedy Charrets are,
 And winged windes, thy swift-paſſd Courſers be;
 Thy Meſſages, the glorious Angells beare,
 And burning fires, like ſervants, waite on thee.
 The Globe of Earth, ſo firmly thou haſt grounded,
 That none can ſhake the ſtructur thou haſt founded.
 3 As with a robe, wth fouds thou clothdſt the ſame
 And, then, the waves above the hills aſpir'd:
 But, at thy Check, ſoone downe againe they came,
 And, when thy voice did thunder, back retir'd:
 From loſty heights, by winding Vallies, tracinge;
 They thither fel, where firſt they had their placing.
 4 And, ſtrongly there, thou boundeſt them about.
 That they, no more, the world ſhould overflowe;
 Among the Dales, clear ſprings, thou ſendeſt out,
 Which run between the mountaines to & fro. (eſt
 Thou drink from thence, to forreſt heards convai-
 And, there, the thirſt of Aſſes wilde, alayest.
 5 Then by the Bancks of all thoſe running Rills,
 Among the boughs the, birdes make melodies:
 Thou from above, with ſhewres bedew'ſt the hills,
 And giv'ſt enough, all Creatures to ſuffice.
 For Cattell, graiſe, for man, thou herbs ordaineſt;
 And, him with food, out of the earth ſuſtaineſt,
 6 From thence proceeds, the hart-reioicing-wine;
 Refreshing oyle, from thence doth alſo flowe;
 That pretious oy'e, which makes the face to ſhine;
 & bread, wherby man's hart more ſtrōg may grow.
 Thy Cedars tall, due moyſture have not wanted;
 Not they, which high, on *Libanon*, are planted.
 7 The feather'd foules, their neſts on the do build.

O

The

The lofty Firrs, are dwellings for the ſtorke;
 For clyming goats, the mountains, refuge yeald,
 In craggy Rocks, the fearfull connies lurke.
 The changing Moon, the tymes apointed ſhoweth
 The conſtant Sunn, his howr of ſetting knoweth.
 8 Thou Darknes cal'ſt; ſo, night ſhutts vp the day;
 And, then, abrode the Forreſters do roame:
 With roarings loud, the Lions hunt theyr prey,
 And, vnto thee (oh God) for meat, they come.
 The riſing ſunn, anon returneth hither
 And, in their dennis, they couch againe together,
 9 Then, man till night, afreſh, his labour plies.
 How many, be thy wondrous works oh Lord!
 In ev'ry thing, thou art exceeding wiſe.
 The ſpacious Earth, by thee is fully ſtor'd;
 And, in the ſea are many creatures dwelling,
 Both great & ſmall, whoſe number paſſeth telling.
 10 There, ſail the ſhipps, &, there thou didſt creat
Leviathan, to ſport vpon the Floud.
 Thy Creatures all, from thee expect their meat;
 And, that thou ſhouldeſt in ſeaſon, give them food,
 Which thou beſtow'ſt; & they (the ſame receiving)
 Are filld with Goodnes, of thy bounteous giving.
 11 Thou hid'ſt thy face, & loe, they troubled are;
 Thou ſtopt'ſt their breath, & lifeleſs duſt they bee:
 Againe, thou breath'ſt; & they reviv'd appear,
 And, all the earth is new arayd by thee.
 Oh! let the Lord, with honour ſtill be named,
 And, let him joy in that which he hath framed.
 12 If with his eye, the earth he but ſurvey,
 The fearfull earth, doth tremble at his look;
 If on the hills, he but a finger lay,
 His very touch, doth make the hills to ſmoke.
 And, whil'ſt my Life, or beeing, is enioyed,

Pfalme CV.

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To praise my God my, tongue shall be employed.

13 Sweet thoughts of him, conceived are in me ;

And, in the Lord my hart shal ever ioye :

For, from his Land, the wicked rooted be ;

And, he, will them, perpetually destroy.

Oh let his praise, for ever, be confessed;

Praise God my soul, & say: *The Lord be blessed.*

Most glorious Lord God ! thy admirable powre & wisdom created the world (which having once overflowed for Sinn, thou didst againe replenish the same) continueng the maine Fabrick ever since; & therein mainetaining a succession of innumerable different Creatures, by a wonderfull providence (& with a speciall regard unto mankind above them all) Give us therfore, grace, wee beseech thee, so to meditate thy workmanship, thy wisdom, & thy great mercies herein; that our harts beeing regenerated & revived (by the breathings of thy holy spirit) wee may be thankfull for thy great Favours: & that when our wickednes is rooted out, wee (perceaving all to be good which thou hast created or ordained) may praise thy wisdom, thy goodnes, & thy bountie, for ever & ever Amen.

Psa. 105.

Halelujah. It typically expresseth (by God's deliverances of the Iewes, & his Covenant with them) the spiritual League & graces, vouchsafed to us &c. We should therfor sing it, not only historically, but with a respect also, to the Covenant of grace, & his mercies, by Christ Iesus.

COME praise the Lord, invoke his Name;

To all men make his actions knowne:

In Psalmes of praise, sing forth his fame,

And, speak what wonders he hath done.

Let them, who seek the Lord, be glad,

O 2

Let

Let of his Name, their boast be made.
 2 Oh search God's powre, & seek his face ;
 Still, minde what wonders he hath done :
 Let all, that are of *Abraham's* race ,
 And *Iacob's*, his elected-one ,
 God's wondrous works, record with heed ,
 And, minde what he hath fore-decreed.
 3 He, is our God, our mighty Lord ;
 His Iudgments through the world are spread :
 He beares in minde, his promis'd word ,
 Vnto a thousand Ages made ;
 Ev'n that, which he to *Abr'ham* swore,
 And vow'd to *Isa'ck* heretofore.
 4 To *Iacob*, came the same decree ,
 In *Isr'el* to continue still ;
 To thee , & all thy seed, sayd hee ,
 The Land of *Can'an* give I will.
 Yea, thus he spake, when fewe they were ;
 And, they themselves, meer strangers there,
 5 When forraigners, they liv'd among ,
 (And, oft from place to place remoov'd)
 He suffred none to do them wrong ;
 But, for their sakes, ev'n kings reprov'd.
 My prophets, harme yee not, sayd hee ;
 Vntouch'd, let my Anointed be.
 6 Then, he by dearth, their Land made pore ;
 And, did the staff of bread withhold ;
 But, *Ioseph*, he, first sent before ,
 Eu'n him, whome for a Slave they solde.
 With fetters, there, his feet they pain'd ;
 And, him in irons, they detain'd.
 7 But, when his Triall was decreed,
 God's word, his innocence disclos'd ;
 The king did send, to have him freed ,

Pfalme CV.

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And by the prince, he was vnlos'd.

His cheef commander he was made ;

To rule his house, & all he had.

8 Of all his Lords, he had command ;

That he his Counsellors might guide.

Then, *Isr'el* came to *Egipt* land ,

And, *Iacob* did with *Cham* reside :

And, so his Children thrived there ,

That, stronger then his foes they were.

9 Whose hate, & fraudulent intent

When to his Folk, he well made knowne ,

His servant *Moses*, then he sent ,

And *A'ron* his Elected-one ,

Who wrought great marvailles in his Name ;

And wonders in the Land of *Ham*.

10 He darknes cal'd; & dark it grewe ;

(For his commands were not withstood)

Throughout their Coast, their fish he slewe .

And chang'd their waters into bloud.

Vpon their land he froggs did bring

Which climb'd the chambers of the king.

11 He spake, & flies of diuers formes ,

And, lice through ev'ry quarter craw'd ;

Instead of raine. he gave them stormes ,

And, hayle, & lightnings forth he cald.

Which, downe, their vines, & figtrees brake,

And in their groves, great spoile did make.

12 The Locust came at his command ;

And Caterpillers did abound :

The grasse they wasted from the land ,

And ev'ry fruite, vpon the ground.

Then, he their Eldest-borne did smite ;

The very prime of all their might.

13 His people, rich from thence he brought :

O 3

Among

Among his Tribes, no weaklings were :
 All Egypt ioy'd when they went out ;
 For why? of them, they stood in feare.

A Canopy of Clouds they had ;
 To give them light , a fire he made,
 14 The people askt , & quailles he gave ,
 With heav'nly bread, he filled them :
 The Rocks likewise, for them he clave ,
 And through dry Lands he sent a Stream :

Because, to minde that promise came ,
 Which he had made to Abraham,
 16 His people, & his chosen bands ,
 He brought away with ioyfulness.
 To them, he gave the Gentiles lands ,
 And, they their labours did possesse :
 That, they might mark what he decreed ,
 And keep his lawes, with carefull heed.

*Preserve us oh Lord , from that hardnes of hart for
 which thou sendest thy dreadfull iudgments into the world ;
 & withhold alsoe thy plagues from our Kingdome : But ,
 especially, that spirituall Darknes, & those Iudgments,
 which are mystically signified, by Lice, froggs, Locusts,
 & the rest of the Egiptia plagues: And, as a meanes of this
 favour , make us mindfull of that Covenant , which thou
 hast made vnto vs , & wee vnto thee, in Christ Iesus,
 VVee confesse thou didst grationsly lead our Fore-fathers in
 the wilderness; feeding, guiding & preserving them, by thy
 miraculous powre ; Be thou also, we pray thee, our As-
 sistance & protector in this our Pilgrimage ; feeding us with
 that heavenly Manna, & refreshing us out of that spirituall
 Rock , whereof , they had the type ; that wee may followe
 them who are gone before into the Land of the living ,
 & there praise thee, world without end. Amen.*

Psa. 106.

Halelujah. *It commemorates the perversenes of the Iewes, in whome the humane Nature, was typified: therefore (changing the persons, to our selves.) We may sing it to set forth, God's Grace & long-suffering toward vs; Who have enioyed the same favours, & are guilty of the same perversenes.*

COME praise the Lord; for wondrous good is he;
And, without end, his tender mercies are.

His powrfull Acts, by none cann vitred be:

His praises due, none fully cann declare.

They blessed are, that have true judgment heeded,
And in the paths of righteousness proceeded.

2 With such respect, let me remembred be,

As that, which to thy chosen thou dost bear:

Thy saving-health, vouchsafe thou vnto me;

And place me there, where thyne Elected are.

That, I may tast, the pleasures of thy Nation,

And partner be in all their exultation:

3 Wee have amisse, like our fore-fathers done,
God's wondrous works, in Egypt moov'd not thē.

His mercies great, they never thought vpon,

But, at the Sea (the red-sea) vexed him.

Who, naitheles, them (for his namesake) spared;

That, his great powr, might be by them declared,

4 The Red-sea, then, was dride, at his command,

And, there, as through the desert, they do goe,

He, saved them from their oppressors hand,

And, them redeemd, from their stronghanded foe.

For, in the floud he overwhelmed their haters,

And, non of them, escaped from the waters.

5 Then, they beleev'd, & praised him in a song;

But, soone his words, & works forgotten were:

O 4

For

For flesh, ev'n in the Deserts, they did long,
 And much provok'd the Lord's displeasure there,
 Their brutish lust, with flesh, indeed, he served;
 But therewithal, their lustful souls were sterved.
 6 Their Campe, at *Moses* grudgd; & with despight
 God's holy-one, e'vn *Aron*, did persue:
 For which, the Earth did Swallow *Dathan* quite,
 And, quick-devour'd, *Abiram*, & his crewe.
 A sudden flame, their Congregation fired;
 And, made an end of those that had conspired.
 7 An Idoll then, in *Horeb*, they did raise;
 A molten Calfe, as God, adored they:
 And gave to God (their *Glory*, & their *Praise*)
 An Oxes forme, that eateth grasse, & hay.
 For God their Garde, nor for his powre they cared
 In *Egypt*, *Cham*, or at the sea declared.
 8 God, therefore sayd, he quite had ruin'd them,
 But that, his wrath by *Moses* was alayd.
 The pleasant Land, likewise, they did contemn,
 Beleeving not the words that he had sayd.
 And, in their tents, their murmurs were a token,
 They did nor hear, nor heed, what God had spokē.
 9 Another tyme, his hand advance I was,
 Them, in the Desert, to have overthrowne;
 To mixe their seed, among the gentile-race,
 And, scatter them, through many lands vnkowne.
 Because, vnto *Baal-peor*, they had bowed;
 And, fedd on meats, to lifeles Idolls vowed.
 10 Yea, then, the Plague did fast among thē run,
 Because their fault God's anger had encreast.
 But, Iustice was by *Phineas*, timely done;
 And, there vpon, that mischeef quickly ceast.
 His righteousness, therefore, shall be commended
 Through Ages all, till Ages all are ended.

11 At *Meribath*, they made him angry, to ,
And, wroth likewise, with *Moses*, for their sake ;
For, they provokt his humble spirit foe ,
That, he, some words without advisement spake.
They did not slay their foes , as God forewarned ;
But, mixt with such, and their ill customs learned.
12 Their Idol-Gods they serv'd ; which prov'd a
To Devills, they did sacrifice their seed : (snare,
They spilt the blood of those that guiltles were ;
Ev'n their owne sonns , & Daughters blood , they
To *Canans* Gods, for offerings, the they killed ; (shed
And all the Land with bloody sinns defiled.

13 Thus, by their works, polluted they became ,
And, whorishlie, persude what they deviz'd :
Which did Gods wrath against them so inflame ,
That he therefore, his heritage despiz'd
For, them to serve the Nations he constrained ,
And, over them, their Adversaries raigned.
14 Their Foes, oppress'd & brought the verie lowe ;
And then (though him their Courses did provoke)
He helped them, when they did helples growe ;
And, when they cride, compassion on them tooke,
His Cov'nant, & his grace, to minde he called ,
And succour'd the, by those, who them enthralled.
15 Oh Lord our God! still, send vs healp frō thee,
That wee therfore may laud thy holy Name,
Divided from the Gentiles, let vs be ,
To sing thy praise & triumph in the same.
Let Isre'ls God, with praise be still confessed ;
And, let al people say ; *The Lord be blessed.*

*U*Vee confesse, oh Lord God, that wee have sinned according to all the transgressions of our forefathers ; & added many Offences unto theirs. *U*Vee confesse also , that (as to them) thou hast multiplied thy mercies towards us ; In-
O ; smuch

ſomuch that our enimies, yea our Afflictions, have bene made comfortable: And in ſteed of Plagues (whoſe encrease & continuance wee rather deſerved) thou haſt alured us unto thy love, by many extraordinario bleſſings. Oh God! let us no longer abuſe thy patience; but make us now, ſoe to mind our part of the covenant which is betwixt us; that wee may be ſeperated from our heatheniſh converſations; be remembrend among thy people; behold the good of thy Chosen; reioice in the gladnes of thy Nation; & be pertakers in the glory of thine Inheritance, for ever & ever. Amen.

Pſa. 107.

Halelujah. It exhorts, to praiſe God, for his univerſall Grace; Acknowledgeth him, the deliverer of all men, in all places, and in all troubles; Confeſſeth him the Corrector, Orderer, and diſpoſer of kingdomes, perſons, & famelies, &c. It is uſefull both for temporall & ſpirituall bleſſings: for, by bodiey ſuffrings; ſpirituall miſeries, are myſtically ſignified.

COME praiſe the Lord, & thanckfully confeſſe,
That he is good, & gracious, without end,
Let thoſe whome God redeem'd, his praiſe expers,
Ev'n thoſe whome he did from their foes defend;
Collecting them, from Eaſt, & weſterne Nations,
From Northern Clymes, & ſouthern habitations.
2 In deſerts wilde, & where no dwellings were,
They wandred on, with drougt, & hunger, faint:
And, them he freed, from all deſtreſſes there,
When they to him, had vttered their complaint.
He ledd them on, in paths directly guiding
To Citties faire, whear they had ſafe abiding.
3 Oh! let men praiſe the goodnes of the Lord,
And publiſh out, his wonders to their ſeed:

For,

For, he to hungry men doth meat afford ;
 And, with good things, the longing soul doth feed.
 He, those vnbinds, that are in fetters chained ;
 And in the bands, & shades of death detained.
 4 The word, of God most high, they did reject ,
 And small account, of his aduise they made ;
 With heat, & toile, he therfor did afflict
 And cast them downe, when they no helper had.
 But, in their need (when they againe complained)
 He tooke away the grief, which they sustained.
 , Frō deaths black shades, he shew'd thē light some
 And, all their bands, did quite asunder break ; (wais
 Let all mankinde, therefore, his wonders praise .
 And of his works , among their Children speake.
 The brazen Gates, he crakt, & open sett them :
 Their yron barrs he broke , & forth he sett them.
 6 He plaugeth fooles, because they have transgressed ;
 And, for their sinns, they much afflicted are :
 Their fainting soules, doe pleasant meats detest ,
 They to the gates of death approached near :
 But, seeking God (when they were so oppressed)
 From all their paines , & feares, he them released.
 7 He sent his word, which did their greevāce heal,
 Preventing so, their fall, which hastned on.
 Oh let all men! God's goodnes, therefore tell ,
 And shewe their seed, what wonders he hath done.
 Let them declare his works, with joyfull singing ,
 The sacrificize, of thanckfull praises, bringing.
 8 They that in shipps, at sea employed are ,
 (And for their gaine to crosse the waves are bold)
 May vewe the works of God-almighty there,
 And in the deepes his wondrous deeds behold.
 For, he but breaths , & streight a storm appeareth
 Which vp aloft, the rowling billowes beareth.

9 Now

9 Now mounts to heav'n; anon, descēds the keel;
 And they grow faint, with labour & with fear:
 As druncken men, they stagger, & they reel;
 And of their skill, they quite deprived are,
 Then, to the Lord they cry, who them releases,
 From all their feares, their dangers, & destrelles.
 10 For, he, the stormes, to gentle calmes cōvarts,
 And, quiet then the raging sea, becomes;
 Then they are joy'd; Then easd are their harts,
 And, them he brings, to their desired homes.
 Of these his works, let all men make relations,
 And shewe his deeds, to future generations.
 11 Oh sing his praise, where great Assemblies are,
 And him, among your elders, glorify;
 He deserts makes, where once great waters were;
 He draines the springs of mighty Rivers drie.
 And, from rich Lands, their fatnes, oft he taketh;
 When by their sinn, her dwellers, him forsaketh.
 12 The Deserts vast, he turnes to standing Lakes;
 And springs convaies, to lands which barren were:
 For hungry soules, a dwelling there he makes,
 Who, for themselues do build a Citty there.
 They sowe & plant, & reap the hoped blessing,
 Both of their seed, & of their Vines encreasing.
 13 He prospers them; & lo, they are encreast,
 Their flocks & heards, do fatt & fruitfull grow.
 Yet, otherwhile, he letts them be opprest, (low,
 And with great plagues, he, sometime, brings thē
 He takes from kings, their princely estimation;
 And, makes them stray, in pathles desolation.
 14 But frō all greefs, the meek he still doth raise,
 And, makes like flocks, his households to appear;
 At sight thereof, the Iust will sing his praise,
 And they shall dumbe be strook, that wicked are.

Psalme CVIII. 205

All this, they mark; that have true wisdom learned:
And, God's great love, by them is well discerned.

Most mercifull God! what Affliction is there; from which wee are not horribly delivered, or preserved, by thee? Nay, what necessarie benefitts are there, which wee have not in the best season, receaved from thee; in what place soever, or of what Nation, or condition soever wee are? In our wandrings, in our poverty, in our sicknesses, in our imprisonments; in our Iournyes at sea & land, in our labours, in our goods, in our children, in our sorrowes, in our prosperities, in our persons, in our famelies, in life, in death, yea in everie thing, wee have continuall experience of thy Mercies; insomuch, that we may confesse thou delightest in nothing, but in shewing Mercy; unles our sinns compel thy Iustice to afflict us, that thy Mercies may not be despised: and, there is great Mercy, even in that, also. Oh good God! make us ever mindful hereof; & give us wisdom so to mark & consider these things, that both wee & our posteritie, may magnifie thy unspeakable bounty, & declare thy wonderful workings, for ever & ever. Amen.

Psa. 103.

A song or Psalme of David. This is composed of the later parts of the 57. & 60 Psalmes; yet differs from both: for, those beginn with lamentations, & end with reioisings; but, this is wholly triumphant, & personates the Church praising God for her enlargment: &c. Wee may sing it, when the Church is released from some persecution, or her limitts extended farther &c.

MY hart is fixt; & I, oh Lord,
Will in my songs, thy fame record,
And, with my tongue, sing praise to thee:
My Harp & Psaltry, are awake;
And, I, my selfe, will readie make

To

To praise thee, where Assemblies be.
 2 For, through the heav'n's thy Truth doth stretch;
 Above the Sphears thy mercies reach,

Oh God! be still exalted high.

Thy praise, through heav'n & earth extend;

Let thy righthand, thy Dear defend,

And, still vouchsafe me thy replie.

3 For, as thy holy Voice declard,

With triumphs, *Shechem* I have sharde;

And, I have measur'd *Succoth* Vale.

Mine, *Gilead* & *Manasseth* are,

My head, mount *Ephraim* high doth bear,

In *Judah*, stands my judgment Stall.

4 Proud *Moab* is my drugging slave,

My foot in *Edom*, fixt I have;

And, *Palestine* doth ioye in me.

For, who to *Edom* was my guide?

Or, to the City fortifide?

But, God of whome despisd were wee.

5 Oh God! who didst our hoasts forsake,

From vs, our greefs, thus, alwaies take;

For, man's vaine succours wee contemn.

Through God, wee valiant Acts have done;

Our foes, by him, are overthrowne:

And, he shall sett his feet on them.

Oh Lord God of Hoasts! true in thy word, & powerful in thy performances. According to thy aunient promises, thy Church is wonderfully enlarged; & thou hast now thy lot of Inheritance in those places, where they have bene enemies to thy Truth. VVee beseech thee, more & more, to enlarge thy Kingdome, & to be continually present with us, in all our spiritual conflicts: that, by thy powre we may tread under foot, the world, the flesh, & the Devill; making servants unto us (in the execution of thy will) those affections, which have

have heretofore prevailed against us. VVee rely on thee only : On thee only , our harts are fixed : And, for thy goodness; we desire , with all our faculties, to praise & magnify thy Name, for evermore. Amen.

Psa. 109.

To the cheef Musition a Psalme of David. *It is applied vnto Iudas Acts 1. 20. and is it vsefull to terrify Gods Foes , & all Hypocrites, by shewing the Iudgments pronounced by the holy-ghost, against all such. But, let none abuse this, or any such like Psalmes, by repeating them in their owne quarrells , lest the Curses fall on themselves.*

OH God my praise! now silence breake ;

For, wicked men that guileful be ,
With open Iawes, against me speake ,
And, with false tongues, have slandered mee,
With hatefull words they mee enclose ;
Without all Cause, with mee they warr ,
And for my Love, they are my foes :

Yet, for their weal, my prayers are,
2 For my goodworks, ill deeds I gett ;
My love with hate, they do requite :
Or'e them therefore, some Tyrant set;
At his right-hand, let Sathan waite,
Let Iustice, them to death persue;
Account it sinn for them to pray :
Cutt short their dayes; & make them fewe:

Let others take their place away.
3 Keep fatherles, their Orphane-breed ,
And, husbandles, their widdow'd wives ;
Yea, Cause thou their accursed seed ,
To begg & wander all their lives.
Their vncouth denns, let then forsake ;

To begg, what must their life sustaine:

Their labors, let oppressors take ,

And, Strangers rob them of their gaine.

4 Let none regard, though they lament ,

Nor pittie take on such a race :

But, quite away (in one descent)

Their of-spring, & their Name deface.

Let God, still, minde the guilt they drew'd ,

From both their parents, at their birth ,

And, keep it allway's in his vewe ,

Till they are nam'd no more, on earth.

5 For why, they no compassion shew'd ,

To him that greev'd & pained lay.

But, they the needy soul persude :

The broken hart, they sought, to slay.

They Cursings Lov'd : let them be made

The part, therefore, of their just lot.

In Blessings, they no pleasures had ;

And, therfor, they possesse them not.

6 With curses, they, themselves did clothe ,

As with a gowne, or with a cloke ;

Therefore, as oyle or water doth ,

Through bones & bowells, let them soke ;

Let Curses, them like Belts, inclose;

And, as their clothes, such men aray :

Ev'n thus, oh Lord, requite my Foes

Who of my soul, amisse do say.

7 But, (for thy Name sake) save thou mee ;

Deal wel with me , & mercy daigne :

For, wounded is my hart in mee ;

And, I am pore, & full of paine.

I vanish like an Evening shade ,

I, Locust like, am tost about:

My knees, are weake through fasting made ;

My

My flesh is leane, & wasted out.
 3 They, mee despise ev'n to my face;
 And, scornfull nods, at mee they make.
 Oh Lord my God! of thy meer grace,
 To bring me help, now vndertake,
 Make them to see, & then confesse,
 That by thy hand I helped am;
 Lord, though they Curse, yet do thou blesse.

And, let them rise, to see their shame.
 9 But, make oh Lord, thy Servants glad;
 Whilst they, that my illwillers are,
 With shame (ev'n their owne shame) are clad,
 As if with Robes arayd they were.
 My tongue shall praise thee then, therefore,
 Confessing, where Assemblies be,
 That God is Patron of the pore;

And, from false doomes, their soules doth free.

Oh God! terrible art thou in those iudgments, which thou dost pronounce against all malicious & unrepētāt Sinners. VVee beseech thee therefore grant us grace, to repent all our transgressions, & to shewe compassion to all thy pore members in their Afflictions; that we may finde Mercy in our sorrowes. VVee often see thy iudgments; but, wee neither know whome thou correctest in love to amendment, nor whome in fury to their destruction: For, thou reservest that secret unto thy self (To keep vs, both in our dealings & Censures, alway charitable to those whome thou smitest) Oh teach us, therefore, true Charity; & let us never doe, or wish evill to any man, in our owne Causes: But, let us apply thy iudgmēts, to sinne in generall; & imprecate that they may fall only, on the enemies of our Lord and saviour Iesus Christ. Amen.

Psa. 110.

A Psalm of David. It is literally of Christ. Math. 22.

P

& it

& it mentioneth, the Deity, Humanity, Sovereignty, Priesthood, Powre, Conquests, Passion, & Resurrection of the Messiah. We may sing it with respect to those particulars.

VNto my Lord, the Lord, thus spake,
 Sitt downe at my right hand;
 And, of thy foes, I'll footstooles make,
 Whereon thy feet shall stand.
 The Lord, shall out of Syon bring,
 The scepter of thy might;
 And, over them thou shalt be king,
 Who now resist thy right.
 2 On thy great Day, in serving thee,
 Men, willing mindes will shewe;
 And, from the wombe, thy birth shall be,
 As is the morninge dewe.
 The Lord, hath sworne, (& will nor check;
 Nor change the word he swore)
 Thou art, (as was Melchizedek)
 A preist, for evermore.
 3 The Lord, shall smite when wroth he growes
 Great kings, at thy righthand.
 The Gentiles judge, & slay his foes
 Which are in ev'ry land.
 The heads of kingdomes he shall slay;
 And, as he passeth-by,
 Shall drinck the Torrent in the way,
 And, raise his head on high.

*Almighty God, who hast giuen thy eternal Sonn (with
 whome thou art the same in Essence) to be in an unspeak-
 able manner conceived in the Virgines wombe: To be
 made an everlasting preist, for us, after the Order of
 Melchizedek. And in his Passage through this life, to
 drinck*

Psalme CXI.

211

*drinck the bitter Torrent of his Passion: Grant wee be-
seech thee, that by virtue of his blessed Incarnation, our
nature may be sanctified & prepared for Grace; that by his
Death, we may dye to sinne; that by the powre of his Re-
surrection wee may arise to righteousness; & by his gle-
rious Ascension, be victorious ever all our enemies,
both spiritual & temporall, for ever & ever. Amen.*

Psa. 111.

*Hallelujah. It praiseth God, for his miraculous works,
his wisdom, Mercy, Justice, & for the Covenant of his
Grace &c. It may be sung to continue in us, the fear of
God, & to praise him for his benefits; especially, for our
Redemption.*

With all my hart, God's praise I'll sing,

Where saints assembled are.

For, they, God's works to minde will bring,

Who, love to them doe bear.

Most famous deeds, the Lord hath done,

His Justice, hath no ends:

His works are worthy to be knowne,

His bounty, farr extends.

2 All them that feare his Name, he feeds;

His League he thinks vpon;

And, for his folke, by wondrous deeds,

The Gentiles Realmes he wonn.

His hands, have Truth & Justice, wrought;

His precepts, all, are sure;

With Truth & Iudgment, fully fraught.

For ever to endure.

3 God sent, and hath his Flock redeemed;

His Leagues eternall are:

His Name is rev'rently esteem'd;

And, full of holy-feare.

The feare of God, is Wisdome's gate ;

And, therefore wise is he ,

Who seekes to enter in thereat :

His praises, endles be.

Most mercifull Father (wonderfull in thy workings, dreadfull in thy iudgments, unfaillable in thy Truth, & unspeakable in thy Mercies) fill us we pray thee with that sanctified Feare which is the beginning of true VVisdome; So manifest unto us thy eternall Truth; so remember us of thy Covenant; & so feede us with spirituall nourishments, that we may be strengthened to walk in thy wayes; & at the last, enter the Gates of eternall blessednes, through the mediation of Iesus Christ our Lord Amen.

Another of the same.

AL praise to God, my hart now render shall.

Before the Iust; of him I'le mention make,

Confessing that his wond'rous Actions, all,

Deserve that wee should pleasure in them take.

Exceeding great, his glorious deeds appear,

From age to Age, his Iustice doth extend;

Growne famous, all his glorious workings are,

His Bounties, & his Mercies have no end.

In feeding such as feare him, he is free;

Kept firme, his promise is, from age to age.

Long since, that so, his Folk his powr might see,

Made were, the Gentiles lands their heritage.

Nor Truth nor Iustice passe, but from his hand.

Of all his lawes, the firme fullfillings, be,

Provided soe; that, they shall ever stand

Quit, from all wrongs, & from all falshoods, free,

Redeemer of his people, he became.

So firme a League likewise, he did ordaine,

That, he hath fixt, & fortifide the same,

Vnchan-

Pfalme CXII.

213

Vnchangably, for ever to remaine.
With holines & feare, he clothes his Name :
Yea, Wisdome's first foundation is his fear.
Right wise are they, that well observe the same :
And such, from Age to age, commended are.

Psa. 112.

Halelujah. It mentions many priviledges & properties of the Elect; & shewes, that the wicked (for their greater vexation) shall behold their happines &c. It is a consolatory Hymne; and serves to keep vndiscouraged, those whoe are exercised by the skoffs & prosperities of worldlings.

WHo on Gods lawe his love doth place,
And, feareth him, right blest is hee :

God, will on earth advance his race,
And, blest his faithfull seed shall be.
His house with plenty shall be dight,
His Iustice, shall not be confinde ;
In darknes, he shall still have light,

For, he is meek, & just, & kinde.
2 The righteous lends, & helps the pore,
His dealings, he discreetly weighes ;
His fame, abides for evermore ,
And in a state vnchangd, he staies.
He starts not, evill Newes to heare.
On God, his hopes & muzings be,
His hart is fixt, & will not fear
Till on his foes, his wish he see.

3 He, on the pore, doth Almes bestowe ,
And, alway just, he doth abide.
For which, his horne shall powrfull growe ,
And, with renowne be dignifide.
Which, when vngodly men perceave ,

P ;

They

They shall, through envy & despight.
Growe furious, gnash their teeth, & greeve.
And, loose thir hopes, & longings quite.

VVe humbly beseech thee oh mercifull God , to infuse into our harts, such a filial fear of thee; Such a firme trust in thy Mercies ; Such a prudent regard to all things which are necessarily pertinent to our selves ; So charitable a respect unto the necessities of our pore brethren ; & soe constant a willingnes , to performe all the duties in which we are obliged to any of thy Creatures: That, being without slavish terrors, we may be couragious, what rumors soever we hear; & enjoy the commodities of this life, to the vexation of our spiritual foes ; & eternall Blessednes hereafter , to thy glory, Amen.

Another of the same.

ALl they that fear the Lord, attaine to blisse ;
Because, that, such delight God's will to doe.
Conferd on them, shall honors be, for this ,
Deriving to their seed, great blessings to.
Encreasing wealth, their houses, full shall fill.
For aye, the Iustman's righteousness remaines.
Great light, on him, in darknes beameth still.
He righteous is, & kinde, & Mercy daignes,
If need require he lends, & gives besides.
Kept streight are all his waies, by prudent care.
Layd fast his groundworke are: & firme he bides.
Made endles, his memorialls (likewise) are.
No fears he feels, though evill Newes there be ;
On God with fixed hart he doth relie :
Puts trust in him; not shrincking, till that hee
Quite overthrowne doth all his foes espie.
Releef among the pore bestoweth he;
So keeping, still, his dealings, all, vpriight,

That,

Psalme CXIII.

215

That, him advanc'd, Vngodly men shall see;
Vex, gnash their teeth, & loose their lōgings quite.

Psa. 113.

Hallelujah. It magnifieth God for his great love to mankinde both in generall, & perticuler. But, cheefly for extending his Church so universally; for raising us from the dunghills of corrupted Nature, to the thrones of Grace; & for taking away our spiritual sterility, &c. The use appears.

YEe servants of the Lord,
With praise. Gods Name, adore;
The Name of God the Lord,
Blesse, now & evermore.

Oh sing his praise!
Through ev'ry place, which in his race;
The Sunn, survaies,

2 All nations, fear his powres;
His glory mounts the sky.
There is no God like ours:
No other Lord, so high.

Yet, he doth bowe,
All things to see, that in heavn be;
Or Earth belowe.

3 The pore, from ground he fetts;
From dyrt, the meek, he brings;
And, them with kings he fetts,
Ev'n with his peoples kings.

And, her that had
A barren wombe; he, made become
A mother glad.

Glorious Lord God! who (to the confusion of the proud & haughty) hast made choise of the vile & despised things of this world, thereby to magnify thy Name. Raise us, we pray

thee, from the Dunghill of our Corrupted Nature; that by thy Grace, wee may become Rulers over our owne Affections: And make us also (who have bene heretofore barren in all Goodnes) so fruitfull, hereafter, in Faith & good-works, that our soules may be saved, & thy Name glorified, through out the whole world, for ever & ever. Amen.

Another of the same.

PRaise yee the Lord, & blesse his Name;

Yea, now & ever blesse the same,

Yee servants, of the Lord our God.

For, from the Sunns ascending place,

Ev'n to the vtmost of his race,

His Name's due praise, is fam'd abroad,

Or'e Nations all, yea, or'e the Sphears,

The Lord our God, his glory rears,

And, never was his equall found,

For, though his dwelling he on high,

He doth beholde with humbled eye,

All things in heav'n, & on the ground,

The pore, from dust & mire he brings,

To sit with Princes, & with Kings;

Ev'n of his people to be King.

And, he, a joyfull mother made

Of her, that erst no children had,

Vnto the Lord, oh therefor sing.

To God the Father, To the Son,

And holy-Ghost, (those, three in one

And, that eternall One in three)

All glory bee, for ever more;

All powre & praise, as heretofore,

Ascribed, now & ever be.

Psa. 114.

By alluding to the deliverance from Egypt, to the driving back of Iordan & the Redsea, to the trembling of Sinay, & forcing waters from hard rocks; our spirituall deliverances, & Reformations, are typified. Therefore, our Church vseth this Psalme, as proper for Easterday.

When Isr'el, brought from Egypt was
And, Iacob from a forraigne tongue;
In Iudah was his holy place,
To him, did Isre's rule belong.
The Sea saw that, & fledd away,
Ev'n Iordan also, backward slipt.
The mountaines then, like Rams did play;
Like Lambes, the lesler hillocks tript.
Thou sea, what made thee so to fly?
Why didst thou, Iordan, backward goe?
Why daunc't like Rams the mountaines bye?
Yee hills, like Lambs, why tript yee so?
Shake earth, at presence of the Lord,
When Iacob's God is present, shake;
For, he, from Rocks, a standing Ford,
And, fountaines, in the flints doth make.

Almighty God; the deliverer of all fore distressed Captives; wee are by Nature the slaves of Sinn, Death & the Devill, who do labour to hold us in eternall bondage: But, wee praise thee, thou hast made a miraculous passage for our escape: Oh! grant therfor that thy presēce, may so startle us out of our securitie, & soe mollifie our flintie nature, that the teares of true penitence may flowe plentifully from vs; & that, we (thankfully walking in that way which thou hast prepared for our entrance into the Land of the living) may be quite freed from our servitude; & enjoy peace & rest in thy Kingdome, for ever & ever, Amen.

Pfal. 115.

The Faithfull desire that al honor may be ascribed to God alone; & that their foes may not blasphemously question his powre. Then, in the name of heathen Idolls, & their worshippers, reprooves the vanity of all those assistances whereon carnall men rely &c. It is vsfull when false worshippers blaspheme God, by reason of our affliction &c.

Not ours the glory make,
 Lord, give not vs the fame :
 But, for thy Truth & Mercy sake,
 Ascribe it, to thy Name.
 1 To say, where is their God !
 Why should the Gentiles dare ?
Since, he in heav'n hath his abode,
 And, works his pleasure there?
 2 Men's hands, their Idolls, make;
 They, gold & silver be :
 Possessing mouthes that cannot speake
 And, eyes that cannot see.
 3 Their eares are senseles to ;
 Their nostril smelleth not :
 Their hands & feet, nor feel, nor goe;
 No breath is in their throte.
 4 All they, whoe those adore ,
 (Or forme them) like them be :
In God, let *Isr'el* trust therefore ,
 For, their defence is he.
 5 On God, preserving them ,
 Let *Aron's* house depend :
 Let those, who feare him, trust in him ;
 For, he will such defend,
 6 God, will remember vs .

And,

And, on vs, Mercy shoue.

On *Iſr'el*, & on *Aron's* house,

He, blessings will bestowe.

8 He prospers great & small,

That, fear of him professe :

You & your seed, likewise, he shall

Still, more & more, encrease.

9 Of God, you blessed be

Who made both earth & heav'n :

The heav'n of heav'ns, inhabits, he.

And, earth to men hath given.

10 Lord, none cann thee adore.

Who dead, & silenc't are :

But, I, both now & evermore,

Thy praises will declare.

Not for our owne deservings, cann wee claime any thing (oh Lord God) neither for our owne sakes, or our owne glorie, ought wee to desire any deliverances, or benefits from thy Maiestie. As much, therfor, as our self-love will permit, wee desire, meerly for thine owne honour sake, that publike Idolaters, & carnall minded men (who serve Gods of their owne making) may not scandalize thee, or thy Truth, by Occasion of such Miseries or Disgraces, as fall on vs, who professe the same. But, make vs (oh God) to love thee & thy glory, so farr above our owne lives & reputations; That, whether wee be delivered or no, wee may submit our selves to thy pleasure; & be truly comforted, hartely pleased, & reioyce unfainedly, that wee are counted worthie to suffer for thy glory. Amen.

Pſa. 116.

The Faithfull professe affection to Christ; Acknowledge their condition, both by Nature & Grace; encourage others to trust in Gods favour; & resolve the same in them selves.

We

We may sing it, when, after some great Affliction or temptation, wee are comforted, & sensible of our present, & passed estate &c.

I love the Lord; for, hee an eare

To my complaints doth give :

And, since he pleaseth me to hear,

I'll seek him, whil'st I live.

The feares of death, enclod me round ;

Hell torments, mee enthrald.

But, still, when paind my self I found ,

On God's great Name, I cal'd.

2 Preserve my soul, oh Lord, I sayd ;

For, thou art full of grace.

Iust, kinde, & ev'ry pore man's ayde,

My healp, when greev'd I was.

My soul, to this thy refuge fly ;

For, God is thy larg meed.

From death my soul; from reares, mine eye ;

From falls, my feet he freed.

3 I shall, with God, enioy my life

Where livinge men abide.

This I professe, with firme beleif,

Though I was terrifide.

Yea, though in rashnes I did say ,

That all men liers were;

What for thy guifts I should repay ,

Now, Lord, my questions are.

4 Thy Cupp of saving-health I'll take.

Vpon thy name, I'll call;

And of my vowes, I'll payment make

Before thy servants all.

Thy saints, their deaths, & sufferings, be

Right pretious in thine eye.

Oh Lord, thy servant serving thee,

Thy

Psalme CXVII.

121

Thy handmayds Childe, am I.
 5 My fetters all, thou brak'st away,
 And, I, oh Lord, therfore,
 The sacrificize of thancks will pay ;
 And, thy great Name adore.
 To thee, oh Lord, I'll pay my vowes ;
 Where thy Assemblies be ;
 Ev'n in the Courts of Gods owne house
Ierusalem, in thee.

Halleluiab.

Hear our prayers oh Lord God , & deliver our soules from the Death of Sinn. For , we are compassed with many perills & fearfull Temptations ; Inſomuch, that wee are ſometime almoſt ready to deſpaire , & diſtruſt that there is noe Truth in any of our hopes. Oh keep us (by thy ſpeciall grace) from falling into thoſe whirlpooles , out of which there is no returning. VVhen the guilt of Sinn , the fears of Death, the torments of hell , & the ſuggeſtions of the Devill (conſpiring with our frailties) have once enclouſed us. VVee have then , no powre of reſiſtance in our ſelves ; & it is thy great Mercy , if the litle ſpark of our faith be not wholly quenched. Help vs therfore in our extremityes. Break the chaines of our Sinns, unloſe the ſnares of Sathan, & give us grace to praiſe thee in thy Ierusalem , & to magnify thy Mercy in the Land of the living , world without end. Amen.

Pſa. 117.

This is the leaſt Pſalme ; but it hath reſpect vnto the greateſt Myſterie. For it provokes all Nations to praiſe God, for extending his grace to the whole world; as appears, Rom. 15. We ſhould ſing it to praiſe God for his Univerſal Grace.

God's praiſe, yee Nations all declare ;
 The Lord, yee people all adore :

For ,

For, large to vs, his Mercies are,
His Truth endures for evermore.

Halleluiah.

V Vee praise thee oh Father of Mercy, for that Vniversall Grace which thou hast vouchsafed, in offering thy salvation (without respect of persons) unto all mankind, forsaking none untill they have first forsaken thee. Make effectuall unto vs, wee beseech thee, this generall favour; That wee embracing the same, by the Will (which thou first makest capable of what thou presentest thereunto) and that co-operating with thy Spirit (according to the powre which thou shalt give us) we may be partakers of that speciall grace, which makes us the Obiects of thy eternall Election; & from which there is no falling away. Grant this, even for Iesus Christ his sake. Amen.

Psa. 118.

This Psalme Christ applied unto himself. Math 24.
For, he is that Corner-stone here mentioned. Here also are mystically touched upon, his Passion, Resurrection, & sonne other Evangelicall Verities. It is therefore used by our Church, as proper for Easterday.

THe Lord is good, him therfor blesse;
And, for his Grace that faileth never.

Let Isr'el also, now confesse,
His Mercy doth abide for ever.

Yea, let the house of Aron say,

His Mercies have no ending day.

2 Let all, who fear him, publish out,

His Mercies that eternal be:

For, when at need, his heale I sought;

Hee, heard my plaint, & sett me free:

And, since the Lord, is thus mine Aide

Of man, I cannot be afraid.

3 My helpers. God's assistance have;

And,

And, I perceave it on my Foes.

More safe it is God's help to crave ,

Then on man's healing to repose.

Yea, faith in God, more safety brings ;

Then to rely on mighty kings.

4 All nations, seige to mee did lay,

But, in Gods Name, I them destroyd ;

They me beleaguer'd ev'ry way ,

But, in Gods Name, I them destroy'd.

As Bees, they compast me about,

Like fire in thornes, soone in, soone out,

, I soone destroy'd them in Gods Name ,

For, when they sought to do, me wrong ,

The Lord, my gracious ayde became ,

My strength, my health, my ioyfull song.

And, in his house, the Iust may sing,

What God's right-hand to passe did bring.

6 For, God's right-hand is lifted high,

Greats things the Lords right-hand hath wrought;

And, from the Grave escap'd am I

To tell, what God to passe hath brought ,

For, though he sore afflicted me ,

Yet, he from death did sett me free.

7 Of Righteousnes vnclose the gate ,

That, I God's praises may expresse :

This Gate is God's; yea, this is that ,

By which the Righteous have access.

And, him I'll praise; for it is hee ,

That heares, & healps, & saveth me.

8 That's now the cheefest Corner-stone ;

Which once the builders did despise ;

It was the work of God, alone ,

And, seemeth wondrous in our eyes.

This is the day the Lord hath made ;

Come ,

Come, let vs all, therein be glad.
 Save Lord; oh save vs, Lord, wee pray;
 Blesse him, that commeth in thy Name.
 That, from his house God blesse vs may,
 We pray, & much desire the same.

For, God's the Lord, by whome our sight
 Obtaines the Vision of his Light.

¹³ With Cords the Sacrifices binde;
 Them, to the Altars Corners, tye.
 Thou art my God, whose praise I'le minde;
 My God, whome I will glorify.

Oh! praise the Lord, for, great is he,
 And, without end his Mercies be.

Oh Lord Christ our saviour! Thou art that pretious corner-stone which vnites, not Iewes & Gentiles only, but even the Godhead & the Manhood into one spirituall Buildinge. Thou, art he by whome all our Enimies are destroyed. Thou, art hee, by whome wee escape the grave of sinn, & the terrors of everlasting Death. Thou, only, art that Gate of Righteousnes, by which wee enter into life eternal; And, thou only, art that Light, in whose blessed Vision, our happines doth consist. Oh give vs part in all that, which thy Incarnation, Passion, Death, Buriall, Resurrection, & Ascension, hath merited & conquered for vs; & (if it please thee) let this be the Day, which thou hast made to fill vs with such a gladnes, as shall make vs ioyfull, for ever more. Amen.

Psa. 119.

This Psalme consisteth of many exhortations, promises, prayers, complaints, consolations, directions, Resolutions, & thancksgivings; variously intermixt, according to the Churches various Occasions: & principally informes, that God's word is the Rule of Life.&c.

Alaph. 1.

Psalme CXIX.

225

Alaph. 1.

HEe's blest, that in the perfect way
Of God's pure *Lawe* hath trod
Who doth his *Testaments* obey,
And, wholly seeketh God.
For, such will take no ill in hand,
Nor, from his *Pathway* swarve,
But, Lord, as thou dost give command,
Thy *Precepts*, they observe.
Would God ! my waies were so direct
That keep thy *Lawes* I might.
For, whilst I thy *Commandes* respect
On mee, no shame cann light.
With vpriht hart, thee praise I will,
When, learn'd thy *Iudgments* be ;
And, then I will thy *Lawes* fullfill ;
Therefore, forsake not mee.

Another of the same.

ALl those are blest that in a blameles way,
Have by the *Lawe* of God their feet confinde,
As blest are those, that his *Decrees* obey,
With all their harts, desiring him to finde.
An evill act, they never take in hand,
Nor, frō Gods *Pathway*, shall their footing swarve
Wee, likewise, are inioyn'd by thy Command,
That wee, thy *Precepts*, duely should observe.
Ah ! therefor, would my wayes were guided so,
That, all thy *Statutes*, well observe I might.
For, if thy *Lawes*, I have regard vnto,
No shame at all, on mee shall then alight.
And, when thy righteous *Iudgments* I have learn'd
With hart sincere, I'll sing thy praise therefore,
To keep thy *Lawes*, I will moreover learne.

Q

Oh !

Oh ! then, forsake me not for ever more.

*Give us, oh Lord, such perfect knowledge of thy Lawe ;
such regard of thy Testimonies ; such practise in thy
Waies ; such obedience to thy Precepts ; such love to thy
Statutes ; Such diligence in thy commands , & such awe of
thy Iudgments : that our understanding may be freed from
error , our Conversations from pollution , our Affec-
tions from vanity : & that thou mayst ever be glorified by
us ; & wee, never be forsaken of thee. Even for Iesus Christ
his sake. Amen.*

Beth. 1.

HOW cann yonth's pathway cleansed be

But by thy word, oh Lord?

With all my hart, I seek to thee ,

Oh ! guide mee by thy word.

I'll keep thy Lawe, with all my hart,

That I displease not thee.

Oh Lord (that alway blessed art)

Thy Statutes, teach to mee.

2 To preach the Iudgments of thy Mouth ;

My lipps I will employ.

For, in thy Testimonies, truth;

As, in great wealth, I ioye.

Vpon thy Lawes, & VVaies, alone ,

My thoughts, & Love are sett.

Thy Statutes, my delight is on :

Thy VVord, I'll not forget.

Another of the same.

BY what, may yongmēs wayes made blameles be ;

But, by their taking heed vnto thy VVord ?

With all my hart, I have desired thee.

From thy Commands, let me not wander, Lord,

By layeng vp thy VVord within my hart ,

Pfalme CXIX.

227

To keep me from offending thee I thought.
 Oh Lord my God, thou alwaies blessed art,
 Vouchsafe, to me thy *Statutes* may be taught.
 Betweene my lipps, I oft have sounded forth
 The *Iudgments* of thy mouth; and I have deem'd
 Thy *Testimonies* path of greater worth
 Then riches are, (by others most esteem'd)
 Both on thy sacred *Precepts* I do muse,
 And, ever, to thy *VVaies* have borne respect.
 Thy *Statutes*, as my pleasures I will vse;
 And, Lord, they word, I never will neglect.

*Suffer us not oh God, to deferr the amendment of our
 lives untill we be decrepit with age; but let thy word reform
 us, in our youth; at least, from this present howre, let us
 beginn the cleansing of our waies with our whole harts. Let
 us seek, thee, blesse thee, speak of thee, Muse on thee, &
 so delight in thee; that thou maist delight in us, &
 keep us in the way of thy Commandements, for ever & ever.
 Amen.*

Gimel. 3.

Lord, grace thy servant so, that he
 May live, & keep thy *VVord*.
 The wonders of thy *Lawe* to see,
 Enlight mine eyes oh Lord.
 A stranger here on earth, I, am;
 Thy *Precepts* let me knowe.
 My soul, with longings, faint became;
 Thy *Iudgments*, love I so.
 Their Cursed pride thou hast contrould;
 Who from thy *Lawes* do swarve;
 But, shame & scorne, from mee withhold,
 For, I thy *Truth* observe.
 Enthroned Princes mee reprov'd,

Q.

Ya.

Yer, on thy *Lawes* I thought.
Thy *Testimonies* I have lov'd :
To mee they Counsell taught.

Another of the same.

COnfer such Bountie on thy servant Lord,
That to fulfill thy *Lawe*, survive I may :
That, I may see the wonders of thy *VVord*
Vnclose, likewise (Oh Lord) mine eyes I pray.
Consid'ring that on earth I am a stranger,
Hide not from me the knowledge of thy *Truth*.
My soul, to leave the body is in danger,
Shee so desires the *Iudgments* of thy mouth.
Controld thou hast, the Cursed pride of them
Who from thy iust *Commandements* have swarved.
Remoove away their scornes who mee contemn ;
For, I thy *Testimonies* have observed.
Contested with, by Princes, I have binn :
Yer, I thy servant, on thy *Statutes* muse.
Thy *Testimonies*, my delights are in,
And, them to be my Counsellors I chuse.

Almighty God (*seeing wee are but Pilgrims here on earth (subject to many wants, many Infirmities, & many oppressions) graciously vouchsafe us, that which is outwardly necessary for the body ; Supply that which is defective in our senses ; & let thy Lawe arme us against the opposition of all our Adversaries, through Iesus Christ our Lord. Amen.*

Dalerh. 4.

ACcording to thy word, now chear,
My soul, which lowe is brought.
My life's Confession, thou shalt heare,
Let mee thy *Lawe*, be taught.
Mee, in thy way appointed, set :

And ;

And, I'le they works record.
 Greef tires my soul, oh comfort it ,
 According to thy *word*.
 Me, from the path of Lies, remoove ,
 And, by thy *Lawe*, direct.
 For, I the waies of Truth do love ;
 Thy *Iudgments*, I affect.
 Digraice me not, for, firme I stand ,
 To what thou hast decreed :
 And, I will runn at thy *Command*,
 When thou my hart hast freed.

Another of the same.

DEclined is my soul, ev'n to the ground;
 Oh quicken mee, according to thy word.
 My waies I shew'd, & I thine answer found ;
 Thy *Statutes*, also, teach to mee oh Lord,
 Disclose to me thy *Testimonies* path ,
 And, of thy wondrous works my talke shall be.
 My life consumes, because much greef it hath ;
 According to thy *UUord*, establish mee.
 Divide mee from that Path which liers love ,
 And gratically vouchsafe to mee thy *Lawe*.
 The way of *Truth*, is that which I approve ;
 And, of thy *Iudgments*, I do stand in awe.
 Distrustfull of thy *word* I never grewe ,
 Permit me not, oh Lord, to be disgrac't.
 The way of thy *Commands* I will persue ,
 As soone at thou my hart enlarged hast.

*Indowe our harts oh God! with such unsained humi-
 liation, with such true Confession, with such harty con-
 trition, with such love to thy Truth, with hatred of error.
 & with a renewing of the whole man ; that wee may be
 more & more enlarged from our sinns & Corruptions, untill*

wee be perfectly restored to the full liberty of the Sonns of
God, *through Iesus Christ our Lord.* Amen.

He. 5.

SHewe mee thy *Truth*, & from that way ,
I never will depart.
Teach mee thy *Lawes*; & them, for aye ,
I'll keep with all my hart.
Thy *Statutes* Paths, to mee declare ;
For, I delight theron.
To love thy *VVord*, my hart prepare ,
And, Avarice to shunn.
From folly, turne mine eyes, oh Lord ,
And, keep mee in thy way.
Confirm thy Servant in thy *VVord* ,
That, so, I fear thee may.
Because thy *Iudgments* gracious be ,
My feared shame remove.
And, in thy *Statutes* quicken me ,
For, Lord thy *Lawes* I love.

Another of the same.

ETernall God, thy *Statutes* teach to mee,
That til their end, I may fulfill them all.
To keep thy *Lawe* let me instructed be ,
And, I with all my hart, observe it shall.
Enable me, to keep each *Lawe* of thine ,
Because, that in their path, I pleasure take.
My hart vnto thy *Testaments*, incline ,
That so, all Avarice I may forsake.
Estrange mine eye, from *Obiects* that are vaine ;
And, let mee be revived in thy *Path*.
Thy *word*, to mee thy servant, now make plaine
Who, to thy fear, him self devoted hath.
Expell thou far away, the shame I fear :

For

Pfalme CXIX.

231

For, just, & good (oh Lord) thy *Judgments* be.
See, what my longings for thy *Precepts* are,
And, in they righteousness, revive thou mee.

Oh Lord! Ignorance of thy Lawe, is the Cause that wee neither love nor beleewe it; & want of Love & Beleef, are the occasions of all our errors. Give us therfor, wee pray thee, that Love, that knowledge, & that beleef of thy word, which may keep us in thy Paths. Root Covetousnes, out of our harts; let no folly allure our eyes to wander aside, hereafter: & (because there is Mercy in all thy Judgments) keep us from the shame which wee fear, & have already deserved: Even for Iesus Christ his sake. Amen.

Vau. 6.

THy loving ayde, vouchsafe mee still,

As thou hast *promis'd*, Lord:

So, I my scornors answer will;

For, I beleewe thy word.

Since, on thy *Judgments* I rely,

Oh! do not, Lord, with drawe

Thy *VVord of Truth*; & then, shall I

For ever keep thy *Lawe*.

Now I to seek thy way, am bent,

I cann with freedome walke

And, I will of thy *Testament*,

To Kings, with boldnes talke.

In thy *Commands*, I will delight:

For, I have them approv'd.

I'le minde thy word, & keep aright

Thy *Lawes*; which I have lov'd.

Another of the same.

FVill thy *promis'd word*, & favour daigne;

Yea, grāt thou mee thy saving-health oh Lord!

Q,

So,

Psalme CXIX.

So, I shall make replies to them, againe ;
 Who flout at me, because I trust thy word.
Firme trust, vnto thy *Iudgments*, Lord I have ;
 Therefor, to leave thy *Truth* permit me never :
 But, make me to thyne *Ordinances* cleave ;
 And, keep thy *Lawes*, for ever & for ever.
Free, shall my walkings be, & vncontrould ;
 Because thy *precepts* are belov'd of me.
 Thy *Testaments*, to kings I will vnfold .
 And, of the same, no whit ashamed be.
Full dearly, I have loved thy *commands*;
 And, they my most affected pleasures prove.
 I'le in thy *precepte*, exercise my hands ,
 And, muse vpon thy *Lawes*; for, them I love.

*U*rite thy *Lawes* in our harts , oh Lord , & engrave
 them in our minds wee humbly beseech thee. Soe regenerate
 us, that wee may become a Lawe vnto our selues; & have
 no desires in us , but those which are agreeable to thy Will.
 So ; wee shall neither slavishly fear , the powre of any Au-
 thority ; nor be made ashamed by any bitter Censurers , or
 scornfull reproovers: but, may take confidently, & use conscio-
 nably our liberty in Christ Iesus. Amen.

Zain, 7.

That promise keep, which thou hast made ,
 Thy servant's hope to be.
 From thence (in greefs) I comforts had :
 Thy word, revived mee.
 Though my disgrace, the proud have sought ,
 Vnto thy *Lawe* I clave.
 Vpon thy *Iudgments* past, I thought :
 And, ear to them I gave.
 • Of sinners, who thy *Lawe* forsake ,
 I am in greevous feare.

Yet,

Pſalme CXIX.

233

Yet, where my Pilgrim-Inn, I take,
 My ſongs, thy *Precepts* are.
 I kept thy *Lawe*, & on thy Name,
 I muſ'd when many ſlept.
 And, thus to paſſe, oh Lord, it came,
 Becauſe thy *Lawe* I kept.

Another of the ſame.

Give heed vnto that *VWord*, which thou haſt ſayd;
 That *VWord* which thou didſt make my hope to
 For, thence in my Afflictions I have ayde: (be.
 It is thy *VWord* that ſtill reviveth mee.

Growne quite deſpiſ'd I was, in proudmens eyes,
 And, yet, I from thy *Lawe*, declined nor.
 Thy *Judgments*, paſt, did in my thought ariſe;
 And Lord, from them, I conſolation got.
 Great horrors have ſurprized me, becauſe,
 The wicked from thy *precepts* have gone wrong,
 And, in my houſe of Pilgrimage, thy *Lawes*,
 And, thy *Commandements*, have beene my ſong.
 Good Lord! I mention of thy Name have made,
 Ev'n in the night; & I thy *Lawe* have kept.
 And, ev'ry proſperous thing I had;
 Becauſe, I from thy *Precepts*, have not ſtept.

*Oh Lord! there is no better comforter in trouble, then a
 faithfull remembrance of thy gracious promiſes; nor any
 meanes to prevent the feare, the diſgraces, or the miſchievous
 practiſes of the proud oppreſſor, then by the Meditation,
 & practiſe of thy Lawes. Grant therefore, wee may ſee
 minde the One, & ſo performe the other; That wee may
 reioice in this houſe of our Pilgrimage, all our life long. A-
 men.*

Chith. 8.

I Vow'd oh Lord, to keep thy *VWord*,
 For, thou my portion art.

Q;

Thy

234 Psalme CXIX.

Thy promis'd Mercies now afford;
 I begg them with my hart.
 I turned to thy Testaments,
 When I had scann'd my waies;
 In keeping thy Commandements,
 I vsed no delaies.
 By troupes of sinners, robd I was:
 Thy Lawes, yet, minde I still.
 And, that thy Justice I may praise,
 At midnight, rise I will.
 Whoe e're dreads thee, & keeps thy word,
 Shall my Compaignon be.
 Thy Mercy fills the world, oh Lord,
 Oh! teach thy Lawes to mee.

Another of the same.

HOW that thou art my portion, Lord, I sayd,
 And, I to keep thy Lawe have made a vowe,
 With all my hart, I for thy grace have prayd.
 According to thy VVord, have mercy now.
 Here, I have called vnto minde thy waies,
 And, turn'd my feet vnto thy Testaments.
 Yea, I have ready bene, without delayes,
 In executing thy Commandements.
 Huge Troupes of wicked men have robbed mee:
 Yet, still thy Precepts, in my hart I bear.
 At midnight, I will rise, & sing to thee,
 Because thy Indgments, true & righteous are.
 Here, I have gain'd the fellowship of those,
 Who stand in fear of thee, & keep thy VVord.
 Throughout the world, thy tender-Mercy flowes.
 Let me be train'd in all thy Statutes, Lord.

*Grant us Grace oh God! soe to examine the Course of our
 life past, & what waies wee intend to walk hereafter; that
 wee*

Pfalme CXIX.

235

wee may returne to thee with speedy repētance: & so resolve to keep thy commandements during the tyme to come; that wee may enioye thee for our Portion; & (both in the Night of our afflictions, & among the troups of our persecutors) be comforted in the remembrance of thy abundant Mercyes, through Iesus Christ. Amen.

Teth. 9.

THy fervant, Favour hath receiv'd
According to thy word.

And, thy *Commands* I have beleev'd.

Therefore instruct me, Lord.

Though till my troubles, I mis-trod,

Thy *VVord*, I follow now.

Thy *Precepts*, teach to mee, oh God:

For, Good, & kinde, art thou.

Thy *Lawe*, with all my hart I seek;

Though, mee the proud belye.

Their harts are fatt, (ev'n Brawner-like)

But, lov'd thy *Lawes*, have I.

Now, I have learn'd thy *Statute's* Truth,

My Cares, I blessings deem:

And, I the *Precepts* of thy Mouth,

Above all wealth esteem.

Another of the same.

IN all things, to thy Servant thou art just,

According as thy *VVord*, oh Lord, hath showne:

Since, therefor, to thy *Covenant*, I trust,

Thy *Iudgmēts*, & thy Truth, to mee make knowe.

If that, I had not bene, by sorrowes crost,

I, still had err'd: But, now I keep thy *VVord*.

Most Good thou art, & all is well thou dost:

Therefore, thy *Statutes* teach to mee, oh Lord.

I, by the proud, have greatly bene belide;

Yet,

Yet, still, I keep thy *Lawe* within my brest :
 Their hart (with fat) like brawne is stupifide ;
 But, with delight, thy *Lawe* hath mee posselt.

It is my weal, that I afflicted was ;

For, by that meanes, thy *Statutes*, now, I heed.
 That *Lawe* of thine, which from thy mouth did
 Great sums of gold, & silver doth exceed. (passe,

*Sanctifie unto us (oh Lord, all our Afflictions ; that,
 being by them purified from our Corruptions, wee may be-
 come upright in all our wayes. Suffer us not to be so fatted
 in our prosperities as to become insensible of thy Mercies or
 Iudgments Let our experience in thy word, teach us, to
 see & acknowledge, that our Afflictions are blessings; And
 what soever Scandalls do arise, let us continue in Obedience
 to thy Lawe, & thanckfully esteeme the same as wee ought,
 for ever & ever, Amen,*

Iod. 10.

TO learne thy *Lawe*, instruct mee, Lord,

For, mee thy hands have made :

So, when they see mee trust thy word,

Thy servants will be glad.

I knowe thy *Iudgments* righteous are;

And all thy *Stripes* are Love.

Now, let thy grace, thy servant chear

And, true, thy *VVord* approve.

I love thy *Lawe*, grant mee therefore,

Thy grace, that live I may,

Defame the proud, who wrong mee sore ;

For, I thy *VVord* obey.

Who knowes thy *VVill*, & feareth thee,

All such to mee conuert :

And, in thy *Lawes*, lest sham'd I bee.

Lord, rectify my hart,

Another

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Another of the same.

Kindle the knowledge of thy *Lawe* in mee.
 For, by thy hands, I fashion'd was, oh Lord,
 Thy servants will reioice, my face to see,
 Because, I have relied on thy word.
 Knowne, well, thy *Iudgments* are, to be vpright.
 And, Lord, on mee thy stripes in love thou laydst.
 Oh, make thy *Tender-mercies* my delight,
 And comfort mee, as in thy *V Word* thou saydst.
 Kinde, let mee finde thee Lord; that I may live:
 Because contentement in thy *Lawe* I finde.
 Defame the *Proud*, who me vniustly greeve;
 For on thy *Precepts*, I employ my minde.
 Keepe those who thee do feare, & know thy *VVill*,
 That they may be converted vnto mee.
 And in thy *Lawes*, my hart confirme thou, still,
 That from disgrace, I may preserved bee.

Lord, wee are the workmanship of thy hands: Soe intrust vs therfor, in the understanding and performance of thy Lawe, that wee may accomplish the end of our Creation. Make our knowledge of thy Statutes, our Faith in thee, & our conformity to thy Will, soe evident; that thy Servants may reioice, our foes become ashamed, our corrections appear tokens of thy Love; our shame be prevented, our harts cheared, & life eternal obtayned. Amen.

Caph. 11.

MY soul, for succour panting lies.
 Yet, is thy word my stay.
 I seek thy *Truth* with longing eyes,
 Oh *Comfort* mee, they say.
 I, like a smoke-dride bottle seeme;
 Yet, on thy *Lawe*, I thought:
 Summ vp my dayes, & iudge all them.

Thar

That have my ruine ſought.
 For mee, the Proud ſunck pitts, which be
 Forbidden by thy *Lawes* :
 Thy *VVords* are true, oh ſave thou mee ,
 Perſu'de without a Cauſe.
 Quite from the Land, they drove me nigh ;
 Yet, to thy *Lawes* I cleave.
 Oh chear mee, by thy grace, that I
 Thy *VVord* may never leave.

Another of the ſame.

Lord, for thy healep my longing ſoul doth pant,
 And, on thy *Promise* al my hopes do lye.
 Mynes eies do faile, becauſe thy *VVord* I want ,
Come comfort mee, with ſpeaking looks, they crie.
 Like botles in the ſmoke, I do appear ,
 Yet, ſtill, thy *Statutes* minded are of mee.
 How long ſhall I thy ſervant ſuffer hece !
 Thy *Iudgments*, on my foes, oh, let mee ſee.
 Lo, for my life, the proud deep pitts have made ;
 Such as thy *Lawe* forbiddeth to prepare.
 They mee perſued, though no cauſe they had ;
 Oh helpe; for all thy *Precepts*, faithfull are.
 Long ſince, my ruine they had nigh contriv'd :
 I, naitheles, thy *Statutes* did not leave.
 Let mee by thy compaſſion be reviv'd .
 And, to thy *Testimonies*, I will cleave.

*Oh Lord, wee have Adverſaries, continually digging
 pitts for our ſoules. VVee are ſenſible of great Afflictions ;
 & our life daylie wears out by unperceaved infirmities. Yet,
 wee ſeel not that longing to obtaine an incorruptible eſtate, as
 to continue our preſent vanities. Oh let that experience,
 which wee have of miſeries here ; & that Faith which vve
 ought to have of vvhath thou haſt promiſed hereafter, make*

our harts pant with longing after the accomplishment of thy Truth, & for our full fruition of thee, through Iesus Christ our Lord. Amen,

Lamed. 11.

THy *VVord*, in heav'n remaines for aye ;

Thy *Truth* shall still abide.

The earth, so firmly thou didst lay ,

It cannot swarve aside.

Thy *Lawes* keep ev'ry thing vpright ;

For, all, thy servants be.

But that thy *VVorde* was my delight ,

My Cares had ruin'de mee.

I will not from thy *Truth* decline ;

For, life to mee it brought.

Oh save thou mee; for I am thine ;

And, thy *Decrees*, have sought.

Though sinners do my spoile intend ,

Thy *VVord*, in minde I bear.

Of all good works I see an end ;

But, large thy precepts are.

Another of the same.

MAde firme in heav'n, thy *promise* is, oh Lord ,

And, shall for ever, & for ever, last.

Thy *Faithfullnes*, all ages will record ,

For as earths globe, the same thou fixed hast.

Most firme to thy *Decrees* thy works do stand ,

And, all things as thy servants, wait on thee.

But, that I pleasure take in thy *Command* ,

My sorrowes, long e're this, had ruin'd mee.

My hart shall never from thy *Lawes* decline ;

For, I, by them, to life againe, was brought.

Vouchsafe to succour mee, for I am thine :

And, after thy *Commandements* have sought,

Much

Much waiting, hath among the wicked bene;
 My fall to see; but, I thy *Statutes* minde.
 Of all perfections, I an end have seene,
 Save of thy *Lawe*; which cannot be confinde.

Almighty God, by being obedient unto the Lawe of their Creation, thy other Creatures are preserved in order, & continue thy faithfull servants. Man-kinde only is rebellious; & yet, wee have had often experience that a litle delight in thy Lawe, is rewarded with great Blessings. Soe encrease therfor, our beleeif of thy Truth; & our love to thy Lawe; that wee may be more & more conformable to thy Will, & at last be saved, through Iesus Christ, our Lord. Amen.

Mem. 13.

IN thy *Commands* I pleasure take,
 My dayly thoughts they bee;
 Mee, wiser then my foes they make,
 And, still, remaine with mee.
 More, learne I from thy *Statutes*, then,
 My Teachers vnderstand.
 And, wiser am, then aged men,
 By keeping thy *Command*.
 My feet, from evill waies I kept,
 That keep thy *Lawe* I might.
 I, from thy *Iudgments* have not stept,
 For, mee thou holdst vpright.
 Though hony to the mouth be sweet;
 Thy *VVord* more sweetnes hath.
 Through thy *Commands* I grewe discreet;
 And shun'd the Liers Path.

Another of the same.

NO parte of all the day I cann forbear
 To minde thy *Lawe*; because I love the same.
 It makes me wiser then my haters are,

For

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For my companion still thy *Lawe* became.
 Nay, more then all my teachers I conceive;
 Because, my Musings are vpon thy *VVill*.
 And, more then aged men I do perceave;
 Because they *Testimonies* I fulfill.
 No wicked pafe, or Path, my feet shall vse,
 That so, thy *VVord* the better keep I might.
 And, I thy *Iudgments* never will refuse,
 Because thou hast instructed mee aright.
 Not halfe so sweet is honie to my mouth,
 As are thy *VVords*: for, perfect sweet are they.
 Thou hast encreast my knowledge, by thy *Truth*:
 And, therfor, I abhorr each evill way.

The wisdom (oh Lord) of this world, is but foolishnes, in respect of that which is learned by thy Word: For, nothing is soe profitable or pleasant, as that, if it be meditated aright. Give us grace, therfor, wee pray thee, so to love it, & so to meditate thereon; that wee may crack the shell which hides the sweet kernell thereof, from the world; &, by help of thy spirit, thereby attaine that wisdom which (our Ordinary Teacher) the bare Letter hath not powre to discover; & let it guide us out of all error, both in life & doctrine, though Iesus Christ. Amen.

Nun. 14.

THy word is to, my feet a light:
 A Lampe, my way to shoue.
 I vow'd thy *Doomes* to keep aright,
 And I will keep my Vowe.
 I, fore am greev'd; Lord, me revive,
 According to thy *Truth*.
 Teach mee thy *Iudgments*; & receive
 The Praises of my mouth.
 a Although my soul in danger be

R

Thy

Thy *Statutes* I obay;
 And keep thy *Lawes*, although for mee,
 The wicked, snares do lay.
 Thy *Cov'nants* are mine Heritage;
 They much reioice my minde;
 And, thy *Decrees*, from age to age,
 To keep, I am inclinde.

Another of the same.

OH God, thy *VVord* like Lāps my way doth show;
 And, to my feet, it is a shining flame.
 To keep thy righteous *Iudgments*, I did vowe;
 And, I resolve that I will keep the same.
 Opprest I am; Me, therefor Lord revive
 As by thy *VVord*, thy promise is to do.
 Accept that praise which I shall freely give;
 And, in thy *Iudgments* Lord, instruct me to.
 On thy *Commands*, my thoughts are always sett,
 And, lo, my soul is alwaies in my hands.
 Vngodly men, for mee have laid a nett;
 Yet walk I not astray from thy *Commands*.
 Of all my Ioyes thy *VVord*, alone, is cause:
 Thy Testaments I make mine heritage.
 My hart resolves, to love & keep thy *Lawes*
 While tyme endures, & throughout evry Age.

*Many waies (oh Lord) is thy Lawe healfull unto vs.
 It is a Schoolmaster, to teach us; A Rule, whereby
 to square our Actions; A glasse, to shew us our deformities;
 A light, to guide us out of error; & a Remembrancer,
 to shewe us what we are liable unto by Nature; That so,
 the terrors thereof may make the flesh more obedient to the
 Spirit (& their harts the more thanck full, whome Grace
 hath freed from the Curse & condemning powre thereof) yea,
 it is alwaies usefull in some kinde or other. Oh, writt it
 therfor*

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*therfor in our harts & engrave it in our mindes, for ever
& ever. Amen.*

Samech. 15.

THy *Lawe* I love with all my hart,
And wicked thoughts detest.
The place of my defence thou art;
And, on thy *VVord*, I rest.
Lewd men avoyd; for I would faine
My God's *Commands* obey.
According to thy *VVord*, mainetaine
My life, & hopes, I pray.
Support mee, & I nought shall dread:
For, to thy word I cleave,
Vpon thy *Lawes* transgressors tread:
For, guile shall them deceive.
Purgd out like drosse, the wicked be:
I therefore love thy *Lawe*.
And, of thy *Iudgments*, & of thee,
My flesh doth stand in awe.

Another of the same.

PRoud thoughts I hate, and such as cause offence
But, with much love thy *Lawe* I do embrace.
Thou art my sheild, oh Lord, and my defence;
And in thy *VVord*, my confidence I place.
Pack hence, all yee, that evill doers be;
For, all my God's *Commands*, I will obey.
According to thy *VVord*, vphold thou mee;
That both my life & hopes, enioy I may.
Protect me, & no dangers I shall fear:
For, in thy *Statutes*, I will then delight.
Suppress all those that from thy *Precepts* err:
For why, they muse on nothing but deceit.
Purg'd out by thee, like drosse, thee wicked are:
And, I thy *Testimonies* love therefore,

R a

My

My fleſh doth dread thee with a trembling fear;
And, by thy Iudgments, I am frightened fore.

*Oh Lord, let the conſideration of thy Iudgmēts purge out
all our wickednes, & ſo terrify our wanton fleſh, that it may
tremble to offend thee. Let the Meditation of thy Lawe of
Love, ſo work upō our harts, that our verie thinkings may
be ſanctified; And let us be continually ſupported by thy
aſiſting Grace, that in thought, word, & deed, wee may
perſevere in obedience to thy Will. & be ſafe under thy
protection, for ever & ever. Amen.*

Aija. 16.

IN Iudgment, I vprightly deal;

Let no man mee oppreſſe.

Be ſuretie, for thy ſervants weal;

From Tyrants, me releaſe:

Mine eyes, are dimm'd ſince for thy *VVord*;

And ſaving-health I ſought.

Deal well with mee thy ſervant, Lord,

Let me thy *Lawe* be taught.

Since, thee I ſerve, Lord, grant I may

Thy *Testimonies* knowe.

Now, is the time to work; for they,

Thy *Law* would overthrowe.

Far more then gold, (then fineſt gold)

Thy *Statutes* I affect.

Thy *Lawe*, in all things, I vphold,

And errors way, reject.

Another of the ſame.

Quit me from ſuch as doe my harme aſſay;

For, I according to thy *Lawe* have wrought.

Be ſuretie, for thy Servants weal, I pray,

That, to the proud, in thrall I be not brought.

Quite waſted are mine eyes, & almoſt blinde,

Since thy juſt *VVord*, & healep I did expect.

Accor-

According to Mercie, be thou kinde ;
 And, me thy servant, by thy Law direct.
 Quench not that light by which thy Truth is known
 But, give thy servant knowledg in thy VVord:
 For, they thy blessed Lawe have overthrowne .
 And, it is time that thou thy healp afford,
Quick therefore be : For, I above all gold ,
 Yea more then gold refinde, thy VVord affect.
 Thy Statutes all, to be vpright I holde ;
 And all erroneous waies, I disrespe&.

*Preserve us , oh God , from their wickednes , who preten-
 ding a Christian Libertie , seek to overthrowe , & make
 voyd thy Lawe (to the quenching of the spirit, & to the full-
 filling of their fleshly Will) Grant rather , that the more
 wee are freed , from the Bondage of the Lawe (& the
 lesse obliged to the works thereof, for our Justification) the
 more we may labour to fullfill the same; even for the love of
 Righteousnes in Iesus Christ, Amen.*

Pe. 17.

R Are things, thy Testaments comprise,
 And are my soules delight.
 Thy Statutes make the simple wise .
 Their knowledg giveth light.
 Through longing for thy Lawe, I drewe
 My breath with panting Mouth.
 Veiw me in Love, as thou dost veiwe
 The Lovers of thy Truth,
 * So guide my goengs by thy VVord ,
 No sinn in mee may raigne.
 From spoile of men, preserve me Lord,
 For I thy Truth retaine.
 Teach mee thy Lawes, & let thy face .
 Vpon thy servant shine.

R ,

For

For, Streames I weep, when men transgresse,
Or break a *Lawe*, of thine.

Another of the same.

Right wonderfull thy *Testimonies* are :

And, therfor Lord my soul to keep the strives.

Thy *VVord's* approching, makes great light ap-

And, Vnderstanding to the simple gives. (pear,

Respire & pant I did, with mouth vnclo'sd ;

So greedy of thy *Precepts*, I became.

Oh look on mee, as when thou art disposd ,

To look vpon the Lovers of thy *Name*.

Restraine my stepps according to thy *VVord* ;

And let no sinn, in me domion gaine.

From Cruel men, defend thou mee oh Lord ,

So, I thy sacred *Precepts* will retaine.

Reflect on mee the brightnes of thy face ,

And, shewe thy *Testimonies* vnto mee.

For , downe my cheeks the teares do flow apace,

Because, thy *Lawes* despisd & broken be.

Sweet Iesu, though we desire to seeme wise, wee are very simple in the best knowledge : Oh encrease our understanding.

Though wee professe great Affection to thee & thy Lawe;

yet wee soone deny (yea forswear) both, if wee are in

danger to partake of thy sufferings. Oh look vpon vs therfor,

vvith such an aspect , as thou didst cast on thy Apostle St.

Peter; that weeping bitterly for our Sinns & unkindeneses

as he did; wee may obtaine the same forgivenes. Amen.

Zade 18.

THou just in all thy doengs, Lord ,

And in thy *Judgments* art.

Thy *Testimonies*, & thy *VVord* ,

Are true in ev'ry part.

I burne with zeal, because I see

My

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My foes, thy *Truth* neglect.
 Thy *VVord* is pure, which causeth mee
 That I the same affect.
 Thy precepts, I will still retaine,
 Though I despisd am growne.
 Thy *Iustice*, alway shall remaine;
 Thy *Lawe*, & *Truth*, are one.
 In thy *Commands*, my pleasures are,
 Though troubles on mee fall.
 Thy just eternall *VVill* declare,
 And, thereby, live I shall.

Another of the same.

Sincere thou art, oh Lord, in all thou dost:
 A true, & righteous *Iudgment* thou hast past.
 Thy *Testimonies* are exceeding just:
 And, so is all that thou *Commanded* hast.
 Spent, through my zeal I am, & almost pin'de,
 Since of thy *Truth* my foes regardles growe.
 Thy *VVord*, is to the vttermost refin'de;
 And, for that cause, thy servant loves it foe.
 Scorn'd & despis'd I am; yer cannot this,
 My thoughts from thy *Commandements* withdrawe.
 Thy *Iustice* an eternall *Iustice*, is;
 And, *Truth* it self, thou givest for thy *Lawe*.
 Sore paines & sorrowes, have layd hold on mee:
 Yet, I from thy *Commands* content receive.
 Thy righteous *Testimonies* endles be:
 Oh let me know them, Lord, that I may live.

*It is true oh Lord, that what ever thou wilt is Just,
 & needs no other reason thereof, but that thou Willest it;
 because thy Will is Truth & Justice it self. Keep us
 therfor, from questioning the Justice of any thing which
 thou hast Willed or Decreed; & preserve us, also, from
 their*

their madnes, who ſancie Decrees which thou never
mad'ſt; & ſuch as doe not make thee iuſtifiable by humane
Reason. Teach us to knowe, that, though thy Juſtice is
incomprehenſible, yet ſo much as thy word hath expreſſed
of it, is ſuch a Juſtice, as makes thee (even in our capaci-
ties) Juſtifiable, when thou art iudged; & ſuch, as
may encourage us, to endeavour, to be juſt as thou art
juſt, & holie as thou art holy, by thy example. This
grant, for Ieſus Chriſt his ſake. Amen.

Coph. 19.

Lord hear; for, in my hart I crie.

And I thy VVord obay.

To hear my call, thine ear apply.

That keep thy Lawes I may.

Relieng on thy VVord, I call'd,

Before the Morning-light;

To mark thy VVords mine eyes foreſtald,

The Watches of the night.

As iuſt & loving, Lord, thou art,

So, hear & quicken mee.

Lo, ſuch as from thy Lawe depart

For miſcheefe, comming be.

Oh Lord, to mee, now nearer drawe:

Thy VVord all truth containes,

And, long agoe, I knewe thy Lawe,

Eternally remaines.

Another of the ſame.

They, heale oh Lord, with all my hart I crave,

Thy juſt Commands reſolving to obay.

To thee I call aloud; mee daigne to ſave,

That ſo, thy Teſtimonies, keep I may.

To thee, before the break of day, I call,

And, for my certaine ayde, thy VVord I take.

The

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The watches of the night mine eyes forestall.
 That on thy *Lavue*, my muzings I may make.
 Thine ear, vnto my voice, in mercy, bowe;
 That, mee, thy *Iudgments* may revive, oh Lord.
 They fast approach, who seek my overthrowe.
 Ev'n they, who strangers are vnto thy *VVord*,
 To mee, oh Lord, at all tymes, be thou nigh.
 Thy *Statutes*, all perfection do containe.
 And, many daies agoe, informed was I,
 That thy *Commands*, for ever shall remaine.

*VV*ee rise early, (oh Lord) & cann sit up late at night,
 to prosecute our common affaires, or to prevent the mischee-
 vous purposes of any temporall Adversary. Cause us, vvee
 pray thee, to be as vigilant, in seeking thee; in Meditating
 the deep Mysteries of thy Lawe; & in foreseeing what spi-
 rituall enemies are approaching to endanger our soules.
 Vouchsafe this, oh Lord: & in all our endeavours, assist
 us; in all our prayers, hear us; & in all our necessities be
 present vwith us, in Iesus Christ our Lord, Amen.

Rest. 20.

REGARD my greef, & save me Lord,
 For, I obaie thy *Lavues*.

Hear me, according to thy *VVord*,

Oh save, & plead my Cause.

Because thy *VVord* they muse not on,

From health are sinners far.

Revive mee Lord, as thou hast done.

For, great thy *Mercies* are.

My foes, & spoilers many be;

Yet, I thy *VVord* professe,

And greeve when I the wicked see;

Thy *Statutes* to transgresse.

Thy *Lawe* I love; oh quicken mee.

R ;

As

As thou haſt promiſ'd Lord.
For, endles thy juſt *Iudgments* be ;
And, ever true, thy *VVord*.

Another of the ſame.

VEwe Lord, what ſorrowes have oppreſſed mee:
For, to obſerve *Lawe*, My minde I give.
Let mee adiudged, & deliver'd be;
And, mee according to thy *vvord* revive.
Vngodly men from ſaving health are far ,
Because they do not ſeek thy *Statutes*, Lord ;
Exceeding great thy *Tender-mercies* are ;
Revive thou mee according to thy *vvord*.
Vext & perſude, by many, I have beene ;
And, yet, I from thy *Precepts* have not ſtraid.
I grieved was when ſinners I had ſeene ;
Because, thy holy-*vvord*, they diſobayd.
Vnto thy *Lawe*, obſerve what love I ſhew ;
And, of thy tender mercie, quicken mee.
Thy *vvord*, through all eternitie is true ;
And, everlaſting thy juſt *Iudgments* be.

Oh Chriſt the Mediatour, in our minds wee are lovers & obſervers of thy Lawe; but in our members wee are captivated vnto the Lawe of Sinn: for which, our grieved ſpirits do complaine with ſighes & groanes, that are neither utterable by the voice, nor ſenſible to the fleſh. Oh deliver us from this bondage; Plead thou our cauſe to thy Father; Comfort our deſected ſoules; & let our love & praſtiſe of thy Lawe, quicken us, in the way of Righteouſnes. & make us partakers of thy Tender-Mercies, for ever more. Amen.

Schin. 21.

THough Princes, cauſeles, wrong'd mee much ,
Thy *Lawe* I ſleighted not :
But, in thy word, my ioies were ſuch

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As his that Spoiles hath got.
 The lienge lipps I do abhorr ;
 But, I affect thy *vvord*.
 Sev'n times a day, I praise thee, for
 Thy righteous *Doomes*, oh Lord.
 The Lovers of thy *Lawe* have peace ;
 And, harme they shall have none.
 Lord, on thine aide my hopes I place ;
 And, thy *Commands* have done,
 My soul thy *Testimonie* kept ;
 In love therewith I grewe.
 I, from thy *Precepts* have not stept ;
 For, thou my waies dost veiwe.

Another of the same.

WHē cause was none, ev'n Princes wronged mee ;
 But, of thy *word* alone, my hart had feare.
 And, in that *word*, my Ioies, moreover, be
 As great as their's, that sharing booties are.
 With much dislike, all falshood I detest :
 And, I thy *Lawe*, vnfainedlie affect.
 Sev'n times a day, thy praise I have exprest ;
 Because thy righteous *Iudgments* I respect.
 What perfect peace have they that love thy *word* ?
 Ev'n such, that nothing cann their quiet marr.
 For thy salvation, I have hoped, Lord ;
 And, thy *Commands* by mee performed are.
 Well pleas'd, & with exceeding much delight,
 My soul thy *Testimonies* keepeth still ;
 Thou know'st, for all my waies are in thy sight ;
 That I, thy *Precepts*, & thy *Lawes*, fulfill.

*Oh blessed Redeemer, who wert persecuted by Princes,
 for my sake, without a Cause ; Thy many Prayers, daylie
 offered to thy Father ; thy true delight in his Word ; thy
 detestation*

detestation of falſhood; & thy perfect fulfilling of the Lawe,
have obtained, that thy righteousnes may be aſcribed unto
us. Oh grant, that by performing what thou haſt enabled
us to do, wee may retaine & encrease the Talent freely
given; & enjoy thy Peace, which paſſeth all underſtan-
ding; for ever & ever. Amen.

Tau. 22.

REceive my cry, & guide thou mee
As thou haſt promiſd, Lord.

Give ear, & ſaved let mee be;

According to thy word.

When thou to me haſt ſhowne thy vvaies.

My lipps thy praise will ſhewe.

My tongue thy bleſſed word ſhall praise;

For, all thy Lawes are true.

a Mee, let thy powrfull hand protect;

For, I thy Lawe approve.

Thy Saving-health I do affect.

Thy Precepts I do love.

Oh, let mee live to ſing thy praise;

In Iudgment, mee preſerve.

Thy ſervant ſeek, who ſheep-like ſtraies;

For, I thy Lawe obſerve.

Another of the ſame.

YEald my Complaint, oh Lord, thy graitious ear,
And, knowledge of thy Lawe, to me afford.

My humble ſuite, vouchſafe, I pray, to hear;

And, ſave thou mee, according to thy word.

Yea, ſave thou mee; & I thy praise will preach.

When thou ſhalt thy Commands to mee declare.

Thy word likewise, to others I will teach;

For, all thy Precepts, true & righteous are.

Yea, me thy hand, my faſtie to aſſure;

For,

Psalme CXX.

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For, thy *Commands* my chosen part, I make,
 Thy Saving-health, I labour to procure,
 And, in thy *Lavve*, oh Lord, I pleasure take,
 Yet, longer let me live, to sing thy praise;
 And, let thy *Iudgments* Lord, my helpers be.
 Now, mee thy servāt seek, who sheep-like straiēs;
 For, never is thy *Lawe* forgot of mee.

*Most mercifull Father, wee have all erred & strayed
 from thy waies like lost sheep; give us therefore that Lawe
 of Faith, by which wee may be brought home to thy Folde.
 VVhen wee have obtained this Grace; let us truly esteeme
 it, hartly praise thee for it, & diligently preach it to others.
 Oh spare our lives, untill the New-man shall be fully per-
 fect in us; that wee may accomplish the work for which
 wee were created, & glorify thy Name, world without end,
 Amen,*

Psa. 120.

A song of Degrees. *VVhy these Psalmes are so
 called, it is uncertaine (for, Iewish fancies are not vvorth
 heeding) but, perhaps, our Degrees toward the spirituall
 Temple, are here mystically included: for, the first degree
 thithervvard, is to have a sight of our misery, & a detestatiō
 of the world's vanities (figured by Mesech, & Kedar, in this
 Psalme. It is vsfull, when wee are constrained to
 live among false worshippers, or wearied by our
 owne corruptions &c.*

I Call'd on God in my destresse,
 Who heard mee when I prayd:
 From lieng & deceitfulnes,
 Lord, save my Soul; I said.
 What hire, oh thou deceitfull tongue!
 Prepared is for thee?
 But, arrowes that are sharp & strong,

And

And coales that burning be?

2 Ah! woe is mee, that I so long,

In *Mesech* must reside!

And, that, perforce, I must among
The Tents of *Kedar* bide.

My soul hath beene too long, alas!

With such as wranglers are:

For, when I speake to them of peace,

For warr, they do prepare.

Father of Mercie; *Keep us from the lieng deceits of the Devill, & his Members; & reward them according to their malice. Vouchsafe to us, also, such a fight, & loathing, of our naturall estate; that wee may have an earnest longing to be translated from the Tents of Vngodlines, & be incorporated into thy heavenly Ierusalem through Iesus Christ our Lord. Amen.*

Psa. 121.

A song of Degrees. *Another Degree, is to fixe the eye of our soul on God, acknowledging him only, the meanes of our deliverance, & our defence &c. It directs vs, to whome wee should seek; & encourageth to depend on God in all our waies.*

MIke eyes above the hills, I reare,

And, thence, of healep, I hopefull am;

For, from the Lord my succours are,

From him, that heav'n & earth did frame.

My feet vnmoov'd, he alway keeps;

He, is my garde, that ever wakes:

For, he nor slumbers, neither sleeps,

Who charge of *Isr'el* vndertakes.

2 The Lord, ev'n as thy shade, will stay

On thy righthand, for thy defence.

Nor Moone by night, nor Sunne by day,

Shall

Shall harme thee by their Influence:
For, God will save thee from all woe,
Hee, will thy soul from dangers free;
And (whether in, or out, thou goe)
Thy gard, at all times, he will bee.

Gratious Protector; *Cause us, to expect all our deliverances from thee, with a constant dependance upon thy safeguard, in all proceedings. Keep us without slavish fear, or wavering, in our Faith: And, be thou allway soe watchfull over us, & so near vnto vs; that neither those dangers whereto wee are commonly subiect, nor the extraordinary Influences of the heavens, nor any other unexpected Evēts, harme our bodies, endanger our soules, or interrupt our lawfull callings, either now, or hereafter. Amen.*

Psa. 122.

A song of Degrees. *Another Stepp, is a delight in the pietie of others, joined with love to God's worship, & accompanied with hartly wellwishing to his Church. The Elect are here personated rejoicing on this Degree. Wee should vse it to provoke vs vnto the same.*

I Ioyed, when they said to mee,
God's house let vs ascend vnto:
For, now *Ierusalem*, to thee
And, through thy Ports, our feet shall goe.
Ierusalem is fairly Scited;
A Towne well-built, & well-vnited.
There meet the Tribes (God's Tribes alone)
His name in *Isr'el*, to declare.
There, placed is, the *Iudgment* Throne;
The Thrones of *David's* house are there.
Oh seek her peare, for, they are blessed;
That have to *Salem*, love exprest.

a Let

3 Let Peace, a Bullworke round her make;
Let Plenties in her Turrets be:

This Peace wee wish, ev'n for their sake,
Who, mates, & Brethren are to mee.

Yea, God our Lord's faire habitation,
Thus, makes mee pray for thy Salvation.

*Inspire us, oh Lord, with a delight, & mutuell desires;
to further each other in thy service. Let us take pleasure in
thy Sanctuarie: &, be alwaies, to our powre, heelpfull &
zealous, to effect & continue the Peace of Syon; even for
the sakes of our brethren, for our owne sakes, & for thy
glory sake (oh Father) that, wee may reap the benifit of
her Peace & Plenties, through Iesus Christ, our Lord.
Amen:*

Psa. 123.

A song of Degrees. *Another Stepp is obedient at-
tendance on God's will, in all sufferings, with assured faith
in him; which is here professed by the faithfull soul. It is
vsefull, to advance vs to this Degree.*

OH Lord, that in the heav'ns remainest,
Lo, wee advance our eyes to thee:
And, Lord our God, till healep thou daigest,
They shall on the affixed bee,

As men or Maides, that waiting stand,
Vpon their Lord; or Ladie's hand.

2 Oh, grant vs Lord, thy dear compassion;
For, wec extream contempts have borne,
Voitchsafe vs, Lord, thy Consolation,
For why? our harts are greev'd with scorne;

Ev'n by the scornes, & pride of them,
Who live at ease; & vs contemn.

*Howe ever thou shalt please to afflict vs, oh Lord (or
how long soever thou deferre any desired Blessing) let vs be*

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contented to attend thy Pleasure ; & watchfull , to performe what thou shalt require further at our hands ; see our sufferings , shall the sooner , be redressed , & our dutiful obedience , be rewarded through Iesus Christ our Lord, Amen.

Psa. 124.

A song of Degrees. Another Staire, is acknowledgment of former deliverances , & of the beginnings of Gods graces already obtained , as in this Psalme. Wee may vse it after any Deliverances, but especially , such as are most publike.

BUt, that the Lord, our part did please to take ,

But that God holpe vs, (Isr'el now may say)

When men did their Assaults against vs make ,

Wee to their throtes had bene a living-prey ;

For, wroth at vs , with spighfull rage were they.

2 Wee by the Flouds, had then bene closed round ;

Ev'n quite above our soul , the streames had gone :

The swelling flouds, our soul had surely drown'd,

Wee, therfor, blesse & praise the Lord, alone ,

That, by their teeth wee were not ceaz'd vpon,

3 For, as a bird, out of a fouling snare ,

Ev'n so, our soul escaped from the ginn :

The nett is broke, & wee deliver'd are ; (binn)

And, God, (whose work, the heav'ns & earth have

Is hee, whose Name, our healp consisteth in.

Many times oh Lord, wee are delivered , by thy Mercy , from evident & unavoidable perills : But , there is no moment in which wee are not compassed about with invisible foes (& unthought of Dangers) far more fearfull & more impossible to be avoyded; vnles thou didst grationly defend us. Grāt therfor, that a filiall awe of thy Iudgmēts & a true esteeme of thy Mercies , may make us hartily thankfull

unto thee, for them, now & for ever. Amen.

Psa. 125.

A song of Degrees. *Another Ascent, is firme Beleeif in God. The safetie of such, is here alluded to the impregnability of Mount-Syon, & Ierusalem: & the punishment of wavering Apostates is threatned &c. It is vsfull to raise vs to this Degree &c.*

Mount-Syon like, for ever fixt are those
Whose hopefull trust vpon the Lord is founded
For, he his faithfull People will enclose
(Ev'n as with hills *Ierusalem* is rounded)

As long as Time's perpetuall motion goes.

2 The Rod of wicked men shall not alight,
Where God the Lot of righteousness bestoweth,
Lest righteous men pertake in evill might.

For, to the Good, the Lord his mercy sheweth
And, favours all that are in hart vpright.

3 But, Sliders-back, & such as wander wide,
In their owne crooked paths, & waies vneven,
Shall by the Lord, be thither ledd aside,
Where, portions due to hypocrites, are given:
But, *Isr'el* shall in endles peace abide.

Oh God, many ignorances & errors, both in Iudgment, & Manners, wee are naturally subiect unto. Teach us therefore what wee ought to Beleeve, or practise; & then preserve us unwavering in our Faith, & so sincerely constant in a holy Life; That wee may not have our portion, with Apostates, or Hypocrites, but, be pertakers in the true Peace of Isr'el, through Iesus Christ our Lord. Amen.

Psa. 126.

A song of Degrees. *another Degree is a reioicing in our Electio & spirituall freedome; which is here typically expressed.*

Psalme CXXVI.

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pressed, with a prophetical prayer for that ioye promised by Christ unto the true Mourners. Ioh. 16. 20. Wee may sing it as a thancksgiving for our Redemption; & to comfort in spirituall mournings.

When God made *Syon* free ;
 And her from thrall did bring ;
 It seemed as a Dreame to be ;
 And, wee did laugh & sing.
 2 The Lord (the heathen fedd)
 Great Marvailles wrought for vs.
 Great marvailles he hath, wrought, indeed .
 And, therfor, sing wee thus.
 3 Lord, back our Captives bringe .
 As Flouds to sea-ward flowe ,
 So, they shall then reioice & sing ,
 Who did in sorrowe sowe.
 4 Who, outward-bound, doth mourne ,
 If he good seed employ ,
 Shall doubtles, back againe returne ,
 And, bring home sheaves with ioy.

Let our greatest reioicings (oh Lord) be in thy redeeming us from the Bondage of Sinn ; & that our Names are in the Book of life: for, marvailous was this deliverance. Let our greatest sorrowes be for our Offences , and for the losse of thy fauour; which are, indeed, Causes of the greatest Lamentation: soe, our short sorrowe shall be. turned in to everlasting Ioyes, & glorious Triumphs, world without end. Amen.

Psa. 127.

A song of Degrees for Solomon. *Another Staire is to ascribe our beeing & well-being to the Mercie & providence of God. It may be sung to acknowledge the same, in all our works, & endeavours, &c.*

S .

If

IF God the Pallace build not ,
 The workmen loose their paine,
 If God the Cittie sheild not ,
 The watchman wakes in vaine,
 In vaine, is early stirring ,
 In vaine, late watch wee keep ,
 Or eat the bread of caringe ,
 But, those God loves, may sleep,
 A fruitfulfull wombes possessing ,
 At God's disposing stands ;
 And, Children are a blessing ,
 Like shafts in Giants hands.
 Right blest is he, that beareth
 His Quiver ful of those;
 For, in the Gate, he dareth ,
 To meet, & smite his foes.

*Grant almighty God; that whether wee endeavour for our
 soules or bodies , we never glory or trust in our owne wor-
 kings ; For , thou must blesse the beginning , proce-
 ding, & conclusion of every endeavour, or all our industry
 is lost. Nay, wee have not, so much as powre over our bodie,
 or the fruite thereof. Let us therfor, neither forget thee in the
 use of the meanes , nor neglect the meanes which thou hast
 appointed. That, (what ever the events be) our underta-
 kings may , bring profit to us , & glory to thy holy Name.
 So be it.*

Psa. 128,

A song of Degrees. Another Stepp , is filiall feare
 of God ; to which, many temporall blessings are here promi-
 sed. It is vsed at the solemnization of mariages, &
 serves to encrease in vs, the feare of God,

IF God thou feare, & keep his way ,
 He, blessings will bestowe:

Thy

Psalme CXXIX.

261

Thy labour shall thy food purvey,
 And, happie thou shalt growe.
 Like fruit-full vines vpon thy house,
 Thy wife shall proove to thee;
 Thy Children, like faire olive-boughes,
 Shall round thy Table be.
 Thus, thou that fearest God shalt thrive;
 From Syon he shall blesse:
 And, thou shalt see (whilst thou dost live)
 Ierusalem in peace.
 He shall prolong thy life, till thou
 Thy Childrens Children see;
 And, that thy ioye may greater growe,
 In Isr'ell, rest shall bee.

Oh Lord; of thy abundant Mercy, thou hast promised, not only the blessings of the next life; But alsoe, all those which are most comfortable in this world, so far forth as shall conduce to their happines, who truly serve & feare thee. Oh teach us that filiall fear, & that obedience, for which thou hast made those promises, that wee may performe what thou requirest. Yet, not for the outward blessing sake, but meerly for the love of Iesus Christ our Lord, Amen.

Psa. 119.

A song of Degrees. Another Step, is a patient sustaining of the Crosse. VVhich patience of the saints, is here mentioned; & both the tyranny & condition of their oppressors, breefly illustrated. Wee may, vse it to increase & continue Christian Patience.

FULL often since my youth, may Isr'el say,
 Full often since my youth, they mee assailed;
 And, still, without successe they went away: (trailed,
 Yea on my back, their ploughs, the ploughers
 And, on the same, long furrowes ploughed they.

S,

The

2 The Lord, (who is a perfect Righteous-one)
The Cords of wicked men in peeces breaketh.
And, Syons foes, shall quite be overthrowne,
Ev'n like that grasse, which root on houses taketh,
And, fades away, before it ripe is growne.

3 For, nor his Arme full, nor his hand full, there,
Remaines for him that bindes, or him that mo-
Nor is there any high-way Passenger, (weth,
Who, there, is blessing, in God's Name bestoweth.
Or, doth so much, as, bidd them well to fare.

*Sweet Iesu, (who wert persecuted, even from thy cradle,
to thy grave; & on whose back, the sharpe stripes, ploughed
long furrowes for our Sinns) worthelie have wee deserved
to be whipped with reproches to our face; to be furrowed
with slanders behinde our backs, and to suffer all other
indignities. Nevertheles, since by thy suffrings, thou
hast as well prevailed for us, as for thy self; make voyd the
attempts of our Adversaries; & enable us to sustaine with
Christian patience, that part of thy Crosse which thou ap-
pointest us to bear: that being chearfull partakers of thy
suffrings, we may partake also, thy victorious Triumphs in
the Kingdome of heaven. Amen.*

Psa. 130.

A song of Degrees. Another Ascent, is earnest
prayer: Which the Faithfull soul here powreth forth for as-
sistance, &c. It may serve as a forme of prayer in
great extremities.

Lord, from the depths, to thee I sue;
My vocall prayer hear.

And, when my Voice, my wants doth shewe
Encline to mee thine ear.

Lord, who cann bear it, if severe,

To mark our faults thou be?

But, that wee faint not in thy fear,

Com-

Pfalme CXXXI.

263

Compassion waites on thee.

On God I waite, & on his word,

My soul her hopes doth lay:

My soul, more waiteth for the Lord,

Then watchmen, for the day.

Oh Isr'ell, trust in God; for hee;

Hath gracious help, in store.

And, from thy sinns delivers thee,

Both now, & evermore.

*Gratiously hear our prayers, oh Lord, in all our troubles
& enter not into iudgment with us thy servants, vnles thou
overshadowe us by the wings of thy Mercy; for, our iustice
is vnrighteousnes in thy sight. Give us grace to hope in
thee, with patient expectation of thy good pleasure; & soe
enable vs (at least in our true desire) to fulfill our promises
to thee, that without infringingment of thy Iustice, we may
be delivered both from the guilt & punishment of our sinns,
through thy Mercie in Iesus Christ our Lord. Amen.*

Psa. 131.

A song of Degrees. *Another Degree is vnfaigned
humilitie: For, such as humble them selves shall
be exalted. Here, all arrogance, ambition, & selftrust is
disclaimed, a sole dependance on God professed, and other,
exhorted to the same. It is vsefull, to beget humility.*

OH Lord, I have no scornefull eie,

Nor proud nor loftie minde.

I seek not things that are too high,

But, humbly am inclinde.

My soul is like an infant wean'd,

(Ev'n from his mothers brest)

And, Isr'el, so (to be sustaind)

On God, should alway rest.

None of thy Creatures, oh God, have made them selves

S 4

to be,

to be so vile as wee; yet, none are more proud or selfeconceited; none more presumptuously inquisitive into thy forbidden Seacrets. Oh give us more humility; & lesse desire to those curiosities which are above vs, & pertinent to advance the Kingdome of Sathan, rather then the Kingdome of Heaven; which is to be entred which a Childlike Obedience & humiliation. This Humiliation, wee againe beseech thee to grant us, for Iesus Christ his sake Amen.

Psa. 132.

A song of Degrees. Another Degree, is a hartie purpose to prepare a Temple for God, in our harts; & to endeavour the setting of his outward worship, which is here mystically implied. It is vsfull to stirr vs to this Degree.

Remember Lord, what David's troubles be.
And, what to Iacob's mightie God, he swore.
In house or bedd, I will not rest, said he,
Nor shall mine eyes, or sleep, or slumber more;
Vntill a place be found, of my providing,
For Iacob's God, the mighty Lord's abiding.

1 Lo, Ephrata, wee heard, the place should be,
And, in the forrest-feilds, wee found the same.
Thy house therefore, to enter, purpose wee,
And, at thy footstoole, will adore thy Name.
Arise, oh Lord, ascend thy resting bowre;
Thou, & the Arck, of thy Almighty powre.

2 Let righteousness, thy sacred Preists aray.
And, let thy saints, a ioyfull tryvmp make:
Oh turne not thy Messiah's face away,
For, thy beloved Servant David's sake,
To whome thou swar'st thy promise, vnrecalled,
That on his Throne, his Seed should be installed.

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4 If they, saidst thou, my League & word respect;
 Thy Children, on thy Throne shall ever sitt;
 For, I the Lord, did Syon hill, elect;
 And, for my dwelling, I have chosen it.
 My setled rest is there, & I'le possesse it;
 I love it, & with plenties, I will blesse it.
 ; The pore thereof, with bread I will sustaine;
 Her Preists I'le clothe with health, her saints shal
 A Lamp for mine Anointed, I'le ordaine, (sing.
 And, I will make the horne of *David* spring:
 I, those will shame, that for is harme endeavor;
 But, on himself, his Crowne shall flourish ever.

*Suffer us not, oh Lord, to take rest in any thing, untill
 wee have provided thee a dwelling in our soules; & then,
 let us entertaine there, nought els, but that which may be
 serviceable vnto thee. Take thou possession of us, & furnish
 us, as becommeth Temples for thy presence. Remember all
 thy promises to the Faithfull; for they only are that seed of
 David, to whome thy Covenants belong; they are those
 Elected-ones whome thou hast promised never to forsake.
 Give vs, all outward meanes, of this invisible grace; Con-
 tinue among vs the succession, of hoily & faithfull Pa-
 stors; The Bread of thy Word; the Clothings of
 Righreousnes; the Lampe of Illumination; the Horne
 of good Goverment; & the Ioye of the Holy-ghost;
 that the enemies of thy Church, may be ashamed, & shee
 crowned, with honour & blessednes, for ever. Amen.*

Psa. 133.

A song of Degrees. *Another Step, is that, which
 the preposterous Zeal of Schismatics hath much defaced.
 (to wit) Charitie, & brotherly Vnitie; which is here,
 excellently Illustrated, to moove vs to ascend it. Wee
 should sing it, to encrease Vnitie & Love,*

S ;

See

See Breth'ren, see, how sweet a blisse
It is our lives in love to lead.

It like that precious Oyntment is ,

Which once anointed *Aron's* head ;

And, on his beard , from thence did flowe ,

Ev'n to his garment skirts belowe.

It like refreshing dewe doth prove ,

Which downe on *Hermon's* topp distills ;

Ev'n like the dewe, which from above

Descendeth downe on *Syon* hills.

For, there, God promised, heretofore ,

To blisse with life, for ever more.

Oh God ! so deare to thee , is brotherly Love , that all Faith , (yea , & Martirdome) wanting that Virtue, is of no esteeme : So profitable is it unto vs ; That (like precious oyntment on the head , or like shewres falling on high mountaines) it descends & spreads untill every member be refreshed therewith. Encrease therfor , wee beseech thee , this Virtue among vs (without which, all others are counterfeits) & let vs so preserve Vnity & brotherly kindnes in this life, that wee may enjoy thy eternall Love & Vniō, in the life to come , through Iesus Christ our Lord. Amen.

Psa. 134.

A song of Degrees. *This is the last Degree: For the highest Ascent, is, the glorifieng of God. Note , that the first & last Degrees only, are placed according to their Order; because, necessarily our first step to Godward, must be the fight of our Misery; The highest , is , to praise him : The rest are not ascended by all, in one and the same order ; & therefore no precise order is observed in their placing. Wee should sing it to provoke to this Dutie.*

Come now, & praise the Lord, all yee ,
That his attendants are ;

Ev'n

Ev'n you, that in God's temple be ;
And praise him, nightly, there:
Your hands, within Gods holy-place ,
Advance, & praise his Name ;
And, yov, from Syon, he shall blesse ,
That heav'n & earth did frame.

Lord, wee were created for thy Glorie ; All the time of our Pilgrimage on earth is to fitt us for thy praise ; & the highest Degree which wee can attaine to , either in this life, or the next, is to sing Halelujah unto thy Name. Oh grant wee may so honour thee in these Temples of our Bodies (here , upon the Way) on whome the Nights of affliction , & the Dayes of consolation , doe interchangably succeed ; that in thy Ierusalem wee may sing praises unto thee , in that spirituall Temple , wherein , the presence of the Lambe, maketh a continuation of Day, of Ioy, & of all happines, for ever more. Amen.

Psa. 135.

Halelujah. *It exhorts to praise God , in regard. of his greatnes; for our election ; for his omnipotency, Mercy, Justice, eternitie ; & because other Gods are but ridiculous fictions, &c. To this end, wee (who are mystically the Sonns of Aron & Levy) should sing it &c.*

OH all yee servants of the Lord ,
His Name with praise confesse ;
Ev'n you, that of our God the Lord ,
The house & Courts possesse.
Oh praise God's Name; for, sweet it is ,
To sing of his renowne.
For, Iacob, he hath chose for his ,
And Isr'el, for his owne.
2 God is, (I knowe) a powrfull-one ;
He doth all Gods excell ;

In heav'n, his pleasure he hath done ;
 In earth, in sea, in hell.
 He maketh vapours to arise ,
 Ev'n from Earth's farthest ends :
 And, he out of his Treasuries ,
 Winde, raine, & lighting, sends.
 3 The first-borne, through the *Egyptian* coast ,
 Of man, & beast he slewe.
 And, on king *Pharoh*, & his hoast ,
 Rare wonders, hee did shewe.
 Great kings & kingdoms, downe he brought .
 Ev'n *Sehon*, *Heshbon's* king ,
 And, *Og*, of *Bashan*; yea, to nought
 All *Can'an's* Realmes, did bring.
 4 Then, for his *Isr'els* heritage
 Their lands, he did bestowe :
 For which, hee's fam'd, from age to age ,
 And, still shall famous growe.
 When he to judge them dorth appeare ,
 His people, shall be sav'd :
 But, heathen God's, man's makings were ,
 Of gold & silver grav'd.
 5 Their carved mouthes are speechles found ,
 Their eyes, no light cann see :
 Though they have eares, they heare no sound ;
 Their throates, quite breathles be.
 Much like to these, their Makers are ;
 And they, that serve them, toe.
 The Lord, therefore, let *Isr'el* fear ;
 And, so, let *Aron* doe.
 6 The Lord, let *Levie's* houshold blesse ;
 In *Syon*, let all them
 Who fear the Lord, the Lord confesse
 That keeps *Ierusalem*.

Haleluiah,

Psalme CXXXVI.

269

Oh Lord our God, wee hartely thanke thee, for our creation & preservation. VVee magnify thy wisdom, thy powre, thy providence, thy Iudgments, & thy Mercies; and we acknowledge that the Deities of heathenish and carnall men) yea & all other things in which wee trust (are but vanities, & false Gods, fashioned by our owne wicked fancies. Grant therefore, that all of us (even preisl & people) who in Word professe thee; may in hart, fear thee; & in deed, faithfully serve thee, now & for ever. Amen.

Psa. 136.

This Psalme, exhorts to praise God both for generall and perticuler benifits; & shewes, that all are bestowed for his meer mercy-sake, which is eternall. It may be sung, literally to commemorate, what God did for the Patriarks; or, mystically, as a thanksgivinge for the spirituall deliverances, which these typified.

THe Lord is Good; him therefore blese:

And, for his Grace, that lasteth ever.

The God of Gods, let vs confesse;

Because, his Mercie faileth never.

The Lord of Lords, with praise extoll;

For, where he loves, he alway loveth.

His Acts, alone, are wonderfull;

Because, his Favour endles proveth.

2 His Wisdome, did creat the spheares;

(For, to all times, his Kindnes lasteth)

And, earth above the seas he rears;

Because, his Pittie never wasteth.

He, did the greater Lights provide;

For, through each Age, his Grace extendeth.

He made the Sunn, the day to guide:

Because, his Goodnes never endeth.

3 He fram'd the Moone & starrs, for night;

For, without bound, is his Compassion,

And;

And, *Egipts* eldest-borne did smite ,

Because, his grace hath no cessation.

He brought forth *Isr'el* from their land ;

(For, soe his endles grace procured)

With stretcht-out Arme, & powrfull hand ;

Because, his Mercie still endured.

4 Hee did the Red sea, then divide ;

(For, still, his Kindnes, he retaineth)

And, *Isr'el* through the same did guide ;

Because, his Favour, still, remaineth.

There, he did *Pharoh's* Army drowne ;

(For, Love, hee freely, still, bestoweth)

And through the Deserts brought his owne ;

Because, eternall Grace, he sheweth.

5 Both huge, & powrfull kings he slewe ;

(For, everlasting are his Graces)

Yea, famous kings he overthrewe ;

Because, his Love, times date surpasses.

Great *Sehon*, king of th' *Amorites* ,

For, his Affection never faileth

And, *Og* that ruld the *Bashanites* ,

Because, his Mercy, still, prevaieth.

6 Their heritage bestow'd hath he ,

(For, so, his endles Love, required)

His *Isr'el's* heritage to be ;

Because, his Grace is unexpired.

He did exalt vs, from belowe ;

(For, he to Pittie, still, inclineth)

And, hee redeem'd vs from our foe ;

Because, no time his Grace confineth.

7 Hee to all flesh their food hath given ;

For, his great Mercy faileth never.

Oh glorify, the God of heav'n :

Because his Grace abideth ever.

Pfalme CXXXVII.

171

When wee looke back, oh Lord, unto the beginning of thy visib'e workings (pondering, the never interrupted succession of thy Mercies, unto this day) & therewithall observe the performance of all thy promises to thy Church heretofore; & the continuance of thy abundant Loving-kindnes, to us at this present: VVee are assured that thy Goodnes & Compassion is eternall. VVee therefore, beseech thee to give vs true thanckfulnes, for the same; that wee may confesse it asivell in deed, as word; & praise & magnify thy Name for ever & ever. Amen.

Psa. 137.

This Elegiacal Hymne, mystically expresseth the Zeal, & love of the Faithfull, to the Citty of God: And Prophecies, the fall of the spirituall Babilon. Wee may sing it to comfort vs during the continuance of our Naturall bondage, & the tirranies of Antichrist.

AS wee nigh *Babel* River fate,
Wee, overcharg'd with weepings were,
To thinck on *Syon's* pore estate;
And hung our harpes, on willowes there:
For, they to whome wee were inthrall'd,
On vs, for songs of *Syon*, called.
2 Come sing, they sayd, a *Syon-hymne*.
Lord! cann wee sing thy songs in thrall?
Vnles (Oh dear *Ierusalem*)
Thee, in my mirth, preferr I shall;
Or, if the thought of thee forgoe mee,
Let hand & tongue, prove vfeles to me.
3 Oh Lord, remember *Edom's* brood,
And, how, whilst thy *Ierusalem*,
Vnsackr, & vndefaced stood,
Her spoile was hast'ned on, by them.

For,

For, loud thy cryed, race it, race it ;
And, to the groundwork, downe deface it.

4 Oh daughter of proud *Babylon* ,
Thou shalt, likewise, destroyed be ;
And, he will prove a blessed-one ,
Who shall avenge our Cause on thee :
Ev'n hee, that payes thee our disgraces ;
And, braines thy babes, in stony-places.

Oh Lord , many of thy people , suffer the scornes , & insultings , of that Babylon which was typified , by the Chaldean City ; And the Mysticall Edomites , labour the utter defacing of thy Church. But, deliver us oh Lord, & reward them according to their intentions against us. Let us take no pleasure in any temporall thing , till wee have prevailed against the fury of our spiritual destroyers : & give vs grace so to crush all sinns, & heresies, in their first birth; that we may be made eternally safe & happy, through Iesus Christ, our Lord. Amen.

Another of the same.

AS nigh *Babel* streames wee fate ,
(Full of greefs, & vnbeFREinded)
Minding *Syon's* pore estate ,
From our eyes, the teares descended ;
And, our Harps wee hanged, by ,
On the willowes, growing nigh .
3 For, (insulting on our woe)
They, that vs had there inthrall'd ;
(Their imperious powre to shoue)
For a song of *Syon*, called.
Come yee Captives, come, said they ;
Sing vs now, an Hebrew Lay.
3 But, oh Lord, what hart had wee ?
In a forraigne habitation ,

Pfalme CXXXVIII.

273

To repeat our songs of thee ,
For our spoiler's recreation ?

Ah, alas! wee cannot, yet ,

Thee, *Ierusalem*, forget.

4 Oh *Ierusalem*! if I

Do not mourne, (all pleasure shunninge)

Whilst thy walls defaced lie ;

Let my righthand, loose his cunninge:

And, for ever, let my tounge

To my Pallet, fast be Clung.

5 Oh remember, blessed Lord ,

E're *Ierusalem* was wasted ,

How the sonns of *Edom* roar'd ;

And, her totall ruine hasted :

Till, they leuell, all had laid ,

Rase it, rase it quite, they said.

6 But, thou shalt be spoiled thus ;

And, be vs'd (oh *Babel's* daughter)

Iust as thou hast vsed vs.

And, that man, who in thy slaughter ,

On the stones, thy Child'ren braines ,

Shall be blessed, for his paines.

Psa. 138.

A Psalme of David. *God is here praised, for the truth of his Word ; for glorifieng his Sonne Christ ; for confirming his Elect ; & for the Common grace vouchsafed to all, &c.* It may be sung for any Deliverance; But , especially for our Redemption.

W Ith all my hart, I'll sing abroad thy fame ,

And praise thee, where the Gods assembl'd are ;

Ev'n in thy house, I'll magnifie thy Name ,

And, for thy Truth, & Love, thy praise declare :

For, thou thy Name, & word, o're all, dost rear,

T

When

274 Psalme CXXXVIII.

3 When I did call, thou mad'st repleie to mee,
 And, strength vnto my soul, thou didst afford,
 All kings of earth, shall, therfor honour thee,
 As soone (oh God) as they have heard thy word;
 And, sing thy praise, in thine own Paths, oh Lord.
 3 For, thou art great, & thou oh Lord, art high,
 Yet, hast regard of humble men, belowe.
 Thou vew'st the proude, but, with a sleighting eye.
 Therefore, altho through many greifs I goe,
 I certaine am, thou comforts wilt bestowe.
 4 Thy righthand Lord; shall my salvation bee,
 My foes feirce rage, thy stretcht-out hand shal stay.
 Thou shalt performe all things concerning mee.
 Thy mercies, Lord, abide the same, for aye;
 Reiect not then, thy handy-work, I pray.

Oh Lord our Creator, thou causelesly reiectest none
 whom thou hast made; neither art thou such an accepter of
 Persōs, as, too many fancie thee bee: But impartially acceptest
 in every Person that which is the Obiect of thy eternall
 Election; & (where soever thou findest the same) lovest
 that, unto the end. Therefore, thou extendest thy Truth and
 Mercy to all; vouchsafing, also, thy Assisting powre, to
 perfect that work which thy free-grace hath begunn; yea
 & thou effectually perfectest that worke, in soe many as do
 humbly submit them selves to thy will, & resist not proudly
 the motions of thy spirit: And (though they passe through
 many temptations & hazards) thy hand still reacheth unto
 the comforts, & meanes of safe perseverance unto the end. Oh
 give us wisdom to perceave, & grace humbly to acknow-
 ledge this great Mercie (which who soever denies; Denies
 thy greatest glory) & make thou, our endeavours answerable
 to the grace & powre which wee have received through
 Iesus Christ, our Lord, Amen.

Pfalme CXXXIX.

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Psa. 139.

To the cheef Musitian a Psalme of David. *It* *confesseth, the all-seeing providence, powre, wisdom, and* *Mercy of God; And expresseth a desire of the Faithfull, to* *be serched, & rectified, by him, &c.* It warnes vs, not to live Hypocriticallie; in regard, God beholds vs, at all times, & in all places &c.

OH Lord, thy all-beholdinge eies,

Have serch'd, & well observed mee.

Thou, see'st mee sitt, thou see'st mee rise;

Thou, know'st my thoughts e're thought they be.

Thou, vew'st my wayes & walkings Lord;

Thou see'st what in my bedd I doe;

And, I do never speak a word,

But, lo, thyne ears do hear it to.

2 Thou standst before me, & behinde;

Thy hand, on mee, doth alwaies lie:

Thy wisdom cannot be confinde,

And, for my reach it is too high.

Then, from thy spirit, & from thee,

Oh whither cann I fly, or goe?

If heav'n I clime, thou there wilt be;

If hell I dive, there art thou to.

3 If on the Mornings wings I ride,

And, thinck to fly beyond the seas;

Thy hand, ev'n there, cann be my guide;

They right-hand, there, on mee cann ceaze.

Or, if I say, the Duskie night

Shall hide mee; Night wil me bewray;

For, darknes, is to thee as light;

The day like night, the night like day.

4 My Reines, to thee apparant are;

For, in the wombe, thou closedst mee:

T

I, stran-

276 Psalme CXXXIX.

I, strangely was composd there ,
And, therefore, I will honour thee.
Thy wondrous works, my soul doth knowe;
And, that my substance thou didst marke ,
Ev'n when (as in the earth belowe)

I was composd in the darke.
; Before I perfect Beeing, tooke,
Or, Forme, or Matter, for this frame ;
My Members all, were in thy booke ,
And, thou foresaw'st what now I am.
Therefore, thy thoughts of vs, how dear !
And, Lord, how infinite they bee !
As num'rous as the Sands they are ;
And, wake mee, still, to mize on thee,
; Ungodly men, & men of blood ,
Destroy, & cause them to be gone ;
For, they speak ill of thee, oh God ,
And, vainely proude, thy foes are growne,
Thy haters, I have hated, Lord ,
And, greev'd at such as thee oppose ;
With perfect hate, I them abhord ,
And, those accounted as my foes.
; Oh God! a strict enquiry make ;
My hart, & ev'ry thought surway :
Search if an evill Course I take ;
And, shewe mee thy eternall way.

*There is nothing , oh Lord , in the structure of our bodies
or in the disposition of our mindes , but it is knowne to thee ,
with every Cause & effect thereof. Neither darknes nor
distance of place can so hide us from thee , but , that , thou
seest our Actions , hearest our words , & perceavest our
thoughts; Yea, & what they are enclinable unto, before wee
thinck them. Give us grace therefor, to behave our selves ,
alwaies , as in thy sight. Let our secret intentions be
upright ,*

Psalme CXL.

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upright; & cause us to love and hate, as thou dost. Purge away all that which is evill in us; & infuse into our harts all those graces, which may make us acceptable to thee in Christ Iesus. Amen.

Psa. 140.

To the cheef Musitian a Psalme of David. *It personates Christ's mysticall body, desiring deliverance, from Oppressors; And describing their malice, pride & Treachery &c. It is vsfull, when any Congregation is grieved by the bitter scandalls, lieng doctrines, or mischeevous insinuations, of Atheists, & false brethren &c.*

L Et me, oh God, from sinners be defended.

From those that are to violence inclined:

For, in their harts, they mischeef, have intended;

And in malicious Leagues, are fast combined.

Their stinging tōgs the vipers teeth have matched

Between their lipps, is Adders poyson hatched.

1 Lord, frō the hands of wicked men release mee;

From Cruel-men, vouchase secure to make me:

For, to supplant my goengs, they oppresse me;

And lo, the proud prepareth snares to take mee.

Yea, they have netts, & ginns, & trapps prepared.

In al my waies that I might be insnared.

3 Lord, hear I pray, & mark my supplication;

Thee, for my God, oh Lord, I have professed:

And, thou (Lord God, the strength of my Salvation)

Did'st gard mee, when in Fight I was oppressed.

Oh, grant not, what the wicked man desireth,

But, crosse his plotts, lest hee too high aspireth.

4 The Mischeef of their lipps will fal vpon them

Ev'n on their heads, that mee have circumvented.

Coales burning-hot; shall downe be hurled on thē.

They shal with flames, in dung'ons be tormented;

T 3

And

And, in those Pitts infernall, be detained,
 From whence, Redemption never can be gained.
 On earth, hee shall not thrive, that's evill tōgued,
 For, wicked men, Reveng, to death persueth.
 But, God (I knowe) doth patronize the wronged
 And, in the pore man's cause, his judgmet sheweth.
 For which, the just, within his presence living,
 Shall glorify his name, with praises-giving.

Deliver us, oh Mercifull God, from the cruel purposes, stinging slanders, & mischeevous practises of our wicked & proud Adversaries, who seek the ruine of our soules. Arme us against them, as hither to thou hast bene pleased: Frustrate their devises; bring on them, their owne wickednes; & inflict on them that vengeance which is prepared for impenitent Persecutors: That wee being saved by thee, thou mayst be glorified by us, for ever & ever. Amen.

Psa. 141.

A Psalme of David. *It personates Christ, (the lifting up of whose hands on the Crosse, is accepted, instead of the legall sacrifice) prayeng in the behalse of his Members.* And it is vsfull for vs, to desire God's acceptation of our Prayers; to give us the Government of our tongues, & to rectify our thoughts &c.

Lord, hear with speed my voices lamentation;
 Vouchsafe to give my mournfull clamors hea-
 As incense, or an Afternoon's Oblation, (ring.
 Accept my Prayers, & my hands vprearing.
 Lord, let my mouth, as with a watch, be warded;
 And, let the Portalls of my lipps be garded.
 Lest I to sinn, with sinners, may be trained,
 Preserve my hart, oh Lord, from sinns infection
 Who, rather then, their pleasures to have gained,
 Desire in Love, the righteous man's correction.

As curing balme, the same should be received ;
 And, I would pray for thē, whē they were grieved.
 3 Whē frō the Roks, their judges down are heved,
 The rest wil hear: for, I sweet words have spoken:
 As on the Land, where blocks are hew'd & cleaved
 Our bones before the grave, lie strow'd, & brokē,
 Yet, still, mine eye on thee oh Lord attendeth ,
 And, still, my soul on thee alone, dependeth.
 4 Then, suffer not my soul to be reiectēd.
 And, (that I be not by their wiles ensnared)
 Let me from those close engines be directēd,
 Which for my soul, the wicked have prepared. (thē,
 Let their own snares, which they have layd, intrap
 And, let me, Lord, for evermore, escape them.

*Accept oh Lord, our petitions, in the mediation of
 Christ Iesus. Make us watchfull over our tongues, & so
 purify our harts from all evil affections; that the pleasant
 baites of the wicked alure vs not to be partners in their
 sinns. To that end, teach us to bear patiently, & accept
 thanckfully, the reproofs & Correſtions of thy Children;
 yea, let us pray for them, who shall charitably reforme us.
 And, though by persecution wee should be scattred like bones
 among graves, (or chipps upon the face of the earth) yet, let
 us alway trust in thee; & at last be gathered up, revive,
 & be made blessed everlastingly, through Iesus Christ.
 Amen,*

Psa. 142.

Maschil of David, when he was in the Cave. *It
 seemeth mistically to personate Iesus Christ, expressing
 the agony of his soul in the Garden; Or his being forsaken at
 his Passion. It may be sung when wee are left com-
 fortles of the world,*

MY voice to thee, Oh God, I reare,
 To thee, oh Lord, I sue;

T 4

To

To thee, my troubles, I declare,

My griefs, to thee I ſhew.

For, when o'rewhelm'd my ſpirit was,

My Path was knowne to thee:

Ev'n when they hidd, where I ſhould paſſe;

A ſecret ſnare for mee.

2 I looked on my right-hand ſide,

But, noe man knew mee there.

All ſuccours faild; not one I ſpide,

That of my ſoul had care.

Then, Lord, thou art my hope ſaid I,

My Lot, whiſt life I have.

In my deſtreſſe, obſerve my crye;

From ſpoile, thy ſervant ſave.

3 Yea, ſince for mee they are too ſtrong,

To praiſe thee, ſett mee free:

So, righteous men to mee ſhall throng,

When thy great Love, they ſee.

Sweet Ieſu, in thy bitter Agony thou haſt not any one (no not among thyne owne diſciples) ſo ſenſible thereof, as to watch with thee one howre. A ſecret ſnare was layd for thee in that Garden, whither thou went'ſt to pray for conſolation; And, when they ledd thee to thy Paſſion; None would knowe thee; None aſſiſt thee; Neither had any one, care of thy ſoul. Oh Deareſt Redeemer, this, is often the Caſe of us thy Members in ſome Degree; And, when our Spirits are moſt overwhelmed with ſorrowes, it ſo happens; That no man pitties it; No eye beholds it, but thyne. For, thy Paſſion ſake, do thou behold us with com-miſeration in theſe extremities, that wee may be comforted; & that wee & others, may magnify thy great mercie, for ever & ever. Amen.

Pſa. 143.

A Pſalme of David. It expreſſeth with much for-vencie,

vencie, many conflicts of the spirit; emploteth God's free Mercy; in regard of our universall impurity, of the malice of our foes, & disability of our nature &c. The vse is manifest.

Lord, my humble supplication,
Heed, & heare with acceptation,
In thy Doomes, of Truth & Right.
Iudge, but judge thou not severely;
For, if thou observe vs nearly,

None are blameles in thy sight.

By the foe, my soul is chased,

Wounded, & in darknes placed,

As one buried, long agoe.

I, am inwardly, perplexed,

Yea, my spirit fore is vexed;

And, my hart is full of woe,

On the times, now past, I ponder,

And, on all the works of wonder.

Which were framed by thy hands.

Thee, I seek, with due submission;

And, my soul, for thy fruition

Longeth, as the thirstie Lands.

Selah.

Lord, with speed, give ear vnto me,

And, thy face divart not fro me;

For, my spirits, feeble growe.

Since, on thee I have depended,

Let mee timely be defended,

Lest, into the grave I goe.

Guide my feet, by thy direction,

For, thou hast my hart's affection.

Me from all my foes release.

Lord my God (my safe abidinge)

Bring mee, by thy spirits guiding,

To the Land of Righteousnes

T,

Grace

282 Psalme CXLIII.

6 Grace, to do thy pleasure give mee :

For, thy Namesake, Lord, revive me ;

Let thy Iustice be my gard.

Yea, destroy (of thy compassion)

Those that seek my soules vexation :

For, I am thy servant, Lord.

Oh Lord God; if thou shouldst iudg us according to our deservings, wee & all flesh, should everlastingly perish. VVee appeall therefore, to thy Mercie; &, with a thirsty longing, desire speedy assistance, according to thy accustomed Loving-kindnes; lest wee be swallowed up by Despaire, or devoured by our Foes. For thine owne sake (even for thy Iustice, for thy Mercy, & for thy Name sake) direct us in thy waies; Instruct us in thy VVill; protect us from all evils; & bring us into the Land of the Living, through Iesus Christ our Lord. Amen.

Another of the same.

Lord, mark my suite; my sad complaining hear;

And, in thy Truth & Justice, answear give.

Iudg not thy servant, with a doome severe,

For, in thy sight, not one doth blameles live.

The foe hath chaf'd my soul, of life nigh reft mee.

And in the dark, as one long dead hath left mee.

2 In mee, therefore, my spirits downe are cast;

My hart is fill'd with many a heavie thought:

I muse vpon the dayes, that now are past,

And on thy works, (ev'n al thy hāds have wrought)

With stretcht out hands, & with soul-thirsty pāring

I thirst for thee, as Land, when raine is wanting.

3 My spirit faints (oh God) with speed give ear.

If longer, thou thy face obscure, I dye.

Oh let thy Love to mee betimes appear;

For, I on thee; on thee alone, relye.

Yea, let me Lord, within thy Paths be trained;

For,

For, vnto thee, I lift a soul vnfained.

4 Protect mee, Lord; in thee is my abode :

Keep off my foes, & teach thy will to mee.

Let thy good sp'rite , (because thou art my God)

My guide vnto the Land of Iustice be.

Yea, mee, oh Lord, for thy Namesake, revive thou,

My soul, ev'n for thy Iustice sake, reprove thou ;

And, of thy grace, all those that mee oppressed ,

Destroy thou Lord; for, I am thine professed.

Psalm. 144.

A Psalm of David. *It bleſſeth God , for his regard of the humane Nature; Desires Christ's approach to Indgement ; And requesteth to be delivered from worldlings &c.* It is vsfull to these purposes , & to inform vs , that to be God's chose-ones, is the greatest happiness &c.

OH praise the Lord, for, he is all my Powre ,

My hands & Armes, in warlike feats directing ;

My grace, my gard, my sheild, my heale, my Towre,

My trusty freind, my foes to mee subiecting.

Lord, what is mā that thou art pleas'd to know him?

Or what his child that thou sholdst favor show him?

1 Mā is as nought; his ioyes like shades forsake him.

The heav'ns, oh Lord, decline, & down descēd thou

But touch, the Hills, & thou to smoke, shalt mak thē;

To scatter them, thy dreadfull lighting, send thou:

Shoot ont thy shafts, vntill they be destroyed ;

Let thy strong hand, to heale mee, be employed.

3 Oh save mee, from the water's over-swelling ;

Let mee from forraigne Children be secured,

Whose mouthes , are alwaies lies & folly, telling .

And, whose righthands, to falshood, are envred.

Then, to thy praise, new songs , I will be singing .

On

On harp, & Psalt'ry of a tennfold stringing.

4 Let him, who doth on kings bestow salvation ;
 (And, from the sword, his servant *David* saveth)
 Protect me frō that forraine generation, (ceaveth
 Whose mouth speakes lies, & whose right-hand de-
 Who beg for sonns & daughters, in their prayer,
 Like plants & pretious stones, welshap'd, & faire.
 5 Who pray for Granards, fully stored ever.
 Whos flocks yong breed, evn in their streets aboun-
 Whose wellfed Oxe, in labour, faileth never; (deth:
 &, in whose Townes, nor cry, nor tumult foundeth,
 For, tho such men a blessing have possessed ; (sed.
 Yet, they whose God's the Lord, are much more bles-

*Father of Mercy & God of all Consolation ; thou art al-
 waies , our powrefull deliverer. & becommest every thing
 unto us, which our harts cann desire. Oh, make us thank-
 full unto thee , for thy great regard of soe unworthy Creatu-
 res : And , though meer worldlings , & Carnall Pro-
 fessors , seeke thee for temporall Blessings ; Let us , love ,
 serve, & praise thee , meerly for thine owne sake. Keep us
 from their falshood , Hypocrisie , & selfelove , with all their
 other wicked Conductions ; And, though they boast of thy tran-
 sitorie Blessings, which wee enjoy not : Let us be contented
 that thou art our God. Let that be our portion of happines ,
 & let us enjoye it, (oh Lord) for ever & ever. Amen.*

Psa. 145.

Dauids Psalme of Praise. *It may be used as a Pat-
 terne wherby to glorify God , according to his principal At-
 tributes, such, as his Infinitenes, Omnipotencie, Ma-
 jesty, Justice, Mercie, Goodnes , Providence &c.
 Which are mentioned in this Psalme.*

I'Le honour thee oh God my king ,
 And, laud thy Name for aye :

Ev'n

Pfalme CLXV.

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Ev'n to thy Name, I'le alway sing ,
 And praise thee ev'rie day.
 For, thou art great, beyond all bounds ;
 And, great, thy praises are :
 Through Ages all, thy glory sounds,
 Thy wonders they declare.
 2 I'le, also, shew thy royall state ,
 And thy rare works vnfolde ;
 That men thy wonders may relate ,
 When I thy powre have tolde :
 That, they thy Righteousnes may show ,
 And, much, thy glorie minde ;
 For, thou to anger, Lord, art slowe ,
 Right gracious, meek, & kinde.
 3 Thy goodnes, & thy mercies, be
 In all thy works exprest ;
 Ev'n all thy works, Lord, honour thee ;
 And, thee, thy Saints have blest.
 Thy kingdomes glory they will showe ,
 And, sing thy greatnes forth;
 That, all mankinde thy powre may knowe,
 And, see thy Kingdoms worth.
 4 For, thou for evermore shalt raigne ,
 And, rule through Ages all.
 The weak, oh Lord, thou wilt sustaine
 And, lift vp those, that fall.
 On God, all creatures fixe their eyes ,
 And, fedd, in season be ;
 For, all things living to suffice ,
 An open hand hath hee.
 5 The Lord is just in all his waies ;
 His works, are sacred all.
 Nigh them who call on him, he staies ;
 Nigh those, who truly call,

Their

Their hopes, who fear him, he effects ;

Ands, hears, & saves all those :

Ev'n those who love him, God protects ;

But, sinners overthrowes.

Oh let my mouth due praise, therefore,

Vnto the Lord expresse ;

And, let all flesh, for evermore ,

His holy Name confesse.

Great oh Lord, is thy Kingdome, thy Powre & thy Glory: great are thy VVorks, thy VVonders & thy Praises: Great also, is thy VVisdome, thy Goodnes, thy Iustice, & thy Mercy: Tea, so infinite art thou in these, & all other excellencies; That no attributes are sufficient to expresse thee. Nevertheless, wee thy Creatures, being partakers of thy Abundance, & witnesses of thy Bounty, towards all whome thou hast made; Do (according to the measure of our Capacities) blesse thee for the same: And desire, to praise and magnify thy Name, for ever & ever. Amen.

Another of the same.

ADvance I will, thy Name, oh God my king ;

For evermore, I will extoll the same.

Blesse thee, I will, oh Lord, & alway sing .

A daylie song of praises, to thy Name.

Consid'ring, that thy, Greatnesse, bound hath none

(And, how thine honor should as boundles be)

Declare I will, those wonders thou hast done ;

That, men from age to age, may speak of thee.

Ev'n of thy Fame, & glories, I will treat ,

And, shewe how rare, thy wondrous workings

For, when thy dreadfull Acts I shall repeat, (are:

Then, other men their largnes will declare.

Great speech, of thy great goodnes, they shal make,

And, (singing of thy Iustice) they shalt showe ,

How

How apt thou art, compassion still to take;
 How prone to pittie; & to wrath, how slowe.
 In doeng good; to all, thou Lord, art free.
 Thy Mercies are, vpon thy Creatures, all.
 Kept glorious, by thy deeds, thy praises bee
 And, therfor, all thy Saints, confesse thee shall.
 Lord, of thy kingdome's glorie, they shall tell,
 And (shewing ev'ry where, what powre, thou hast)
 Make knowne how much thy mighty Acts excell;
 And, with what state, thy royall Throne is plac't.
 Not as a king that's only temporall;
 For, endles & eternall is thy throne.
 On thee, who e're depends, though he should fall,
 Thou, Lord, wilt lift him vp, when he is down.
 Plac'd are on thee, all creatures eyes, oh God!
 And, thou dost give them food, in season, still.
 Quite open, thou dost reach thy hand abroad,
 Each living Creatures longing, to fulfill.
 Right just, thou art, oh Lord, in all thy wayes;
 And (as in all thy works thou holy art)
 So, thou art near to ev'ry one that praies;
 To all, that seek to thee, with honest hart.
 To thē, that fear thy Name, their wish thou giv'st;
 And, such as call vpon thee, thou wilt save.
 Vngodly men, of safety thou depriv'st
 But, all thy Lovers, thy protection have.
 Wherefore, oh Lord to publish out thy fame,
 In praisefull wise, my mouth shall still endeavor
 Yea, & all flesh, shall blesse thy holy Name;
 And praise the same, for ever, & for ever.
*Oh Lord, thy spirit hath said, thou art good to all,
 & that, thy Mercie is over all thy Works. Stop the
 mouthes therfore of all those perverters of thy Truth (and
 blasphemers of thy most glorious Attribute) who dare as-
 firme.*

firme, that thou hast eternally Dereed, purpossely Cre-
 red, & irrevocably necessitated, that the greatest number
 of soules, should be vessells of wrath & condemnation, with-
 out any respect vnto Sinn; Good God, let this damnable
 blasphemy, spread no further. Give all men grace to per-
 ceave, that they who pretend to honour thee by this doc-
 trine, do (consequently & unavoidably) impute vnto thy sa-
 cred Majestie, all the wickednes both of men, & Devills;
 contrary to all piety, contrarie to thy expresse Word (which
 is perverted to maintaine this heresy) & contrarie to that
 which naturall Reason, hath written in our harts. Lord,
 these are they, which have made thousands hide their Ta-
 lent, by sayeng, that thou expectest to reap where thou
 sowedst not: & they have soe corrupted their owne iudg-
 ments (& most of their hearers) that there is no meanes to
 prevent this, pestilence of the soul but by prayer. Vnto thee,
 therfor wee pray. Oh hear us; even for thine owne honor sake,
 & for thy Mercie sake, in Iesus Christ our Lord Amen.

Psa. 146.

Halelujah. It stirreth up the soul to perpetuall thanksgiv-
 ing, & to dependance upon God alone; giving reasons for the
 same &c. Wee may sing it to minde vs of those
 duties.

MY soul, praise thou the Lord;

(As long as thou hast breath)

In song his praise record,

And, honour him till death.

No credit place

In earthlie kings, or such vaine things

As humane race.

Breath failes, & dust they be;

One day, their pompe destroies:

Right blest therefore, is hee

That

Pfalme CXLVI.

289

That *Iacob's* God enioyes ;
And hopes in him ,
Who framed these, heav'n, earth, & seas ,
And all in them .

3 For, God is faithfull, still ,
Men wrong'd, assist will hee .
The hungry he doth fill ,
And, sett's the pris'n'r free.

He, Sight bestowes ,
Loves men vpright, & maketh streight
What crooked growes.

4 The stranger he receives ,
To Orphanes, help imparts :
The widdowe he releives ,
And Sinners paths subverts.

The Lord, therefore ,
Oh *Syon*, shall be king of all
For evermore.

Halleluiah.

*Almightie God, Creator of heav'n & earth , & the sure
healper of all who trust in thee; pittie our oppressions; satisfie
our spirituall hunger ; free us from the bondage of sinn ;
cure the blindnes of our Understandings, & be mercifull to vs
in all the rest of our necessities & infirmities. Grant, also ,
that (renouncing all other Confidence , & depending only ,
on thy favour) wee may praise thee , for these , & all thy
Mercies , in Christ Iesus. Amen.*

Pfalme 147.

*It exhorts to praise God, for encreasing & building his
Church , typified by Ierusalem ; for many particuler
mercies to his people , & for overthrowing the proud &c.
The vse is apparant.*

OH glorifie the Lord ;
For, of God's praise to sing ,

V

With

With juſtice doth accord :
Yea, 'tis a pleaſant thing.

Ieruſalem,

Hee will erect, and recollect
His Flock to him.

2 The Contrite hart, hee heales ,
Hee cures their bruifes, all.
The Starrs, he, alſo, tells;
And, them by Name cann call.

This Lord of our ,
In wiſe foreſight, is infinite,
And great in powre .

3 The Lord, the Meek doth raiſe ,
The proud, he brings to ground.
Oh therfor, ſing his praiſe ,
Let Harps, his praiſe reſound.

He, Clouds doth bring ,
And, ſhewres diſtills, which on the hills ;
Makes graſſe to ſpring.

4 Ev'n Beaſts, & Ravens yonge ,
He feedeth when they call :
In horſe, or footmen ſtrong ,
He ioyeth nought at all :

God loves all them ;
Who in his grace, their hopes doe place ,
And honor him.

5 Syon, & Salem, bleſſe
The Lord your God, (in ſong)
Who doth your ſeed encreaſe ,
And, hath your Gates made ſtrong.

His Peace hath, yet,
Your bounds vphild; & you he ſild
With ſlowre of wheat.

6 Through earth, his Mandates goe ,

His word, with ſwiftneſſe flies,
 Like wooll, he giveth ſnowe;
 His froſt; like Aſhes lies:
 And, then (beſide)
 He forth doth ſlice, cold flakes of Ice,
 Which who cann bide?
 7 He ſpeakes, & ſtreight it thawes:
 He breaths, & water flowes.
 His, ſtatutes, & his Lawes,
 He, to his people ſhowes:
 No nation els,

His Iudgments know, & therfore, foe
 With none he deals.

Halleluiah.

*Moſt mercifull God, who buildeſt up thy heavenly Iern-
 ſalem, by the gathering together of all the faithfull;
 Not only taking notice of them, who have ſtarr-like
 perfections; but even of us alſo, whoe are of thoſe Blind
 and Lame, whome thou haſt cauſed to be called to thy ban-
 quet: Nay, though wee are as brute Beaſts, or uncleane
 Birds, thou art ready to extend thy Mercy, whenſoever wee
 ſeeke thee. Oh make us thankfull for thy great Bounty.
 Send out thy word to compell us by Stormes, or to allure by
 Calmes, according as it ſhal finde us diſpoſed: & let the gra-
 ces of thy Spirit, ſo thawe our congealed harts, that the
 teares of true penitence may flow from us, & produce all
 ſuch other effects, as may cauſe us to know thy Iudgments;
 & to be of thoſe people, whome thou loveſt in Ieſus Chriſt.
 Amen.*

Pſa. 148.

*Hallelujah. All Creatures are here, in a Poetical man-
 ner exhorted to glorify their Creator. Wee ſhould uſe
 it to remember vs, that God requireth all his
 Creatures (& vs eſpecially) to praiſe him according
 to their natures,*

Y

The

THe Lord of heav'n, confesse;

On high, his glories raise :

Him, let all Angells blesse;

And, all his Armies praise.

Him, glorifie

Sunn, moone & starrs; yee higher Sphears ,

And, Cloudie skie.

2 From God, your Beeings are ;

Him, therefore, famous make :

You, all, Created were

When he the word, but, spake.

And, from that place,

Where fixt you be by his Decree ,

You cannot passe.

3 Praise God, from Earth belowe ,

Yee Dragons, & yee Deeps ;

Fire, haile, Clouds, winde, & snowe ,

Whome, in Command, he keeps.

Praise yee his Name

Hills, great & small; Trees, low & tall ;

Beasts, wilde & tame.

4 All things, that creep or flye ,

Yee Kings, yee vulger Throng ,

All Princes, meane or hye ,

Both men, & Virgines yonge :

Ev'n yong & old ,

Exalt his Name; For, much his fame ,

Should be extold.

5 Oh let God's Name be praisd

A bove both earth & skye :

For, he his Saints hath raisd ,

And, sett their horne on hye :

Yea, they that are

Of *Isr'els* race, are in his grace

And

Psalme CXLIX.

293

And, ever deare.

Haleluiah.

Almightie God (worthie to be praised of all Creatures both in heaven & earth) vouchsafe; that thy whole Creation, may ioine in ascribing to thee, that glorie for which it was ordained. And let vs (whome thou hast exalted above the rest of thy workmanship) advance the highest Trophies to thy glorie. At lest, grant this, that, wee who have dishonored thee in all thy Creatures, may some way (& in some degree) magnify thee, also, in every thing which thou hast made: That so, wee may be, yet, more exalted; & continue to be of those people whome thou hast elected, & lovest eternally, in Christ Iesus. Amen.

Psa. 149.

Halelujah. This Psalme exhorts to praise God in the New songs of the Gospell; & declares the powre, which shall be given thereby, both to convince the Consciences of heathen Idolators; & to chaine up our impetuous Affections &c. Wee should vse it, to provoke vs to praise God, for the many priueledges, given vnto his Saints. &c.

IN songs-newe made, your voice employ;

God's praise among his Saints to sing:

Let Isr'el in his maker ioye,

And, Syon tryumph in her king.

The praises of his Name, advance;

With Harpe & Tymbrell, in the dance.

2 The Lord, his people doth respect;

And, with his healp, the meek arayes.

Then, let the Saints his praise affect,

And, on their bedds, gladd Voices raise.

Let in their mouths, his praise remaine;

And, two-edg'd blades, their hands retaine.

3 Vpon the heathen people, then,

V 3

They

They shall inflict avenging paines ,
And, binde their kings, & noblemen ,
In yron Fetters, & in Chaines.

For, to fulfill the written doome ;

The Saints, thus honor'd shall become. *Halelulah.*

Grant Almighty God , that wee may sing unto thy
Glorie , the New-songs of the Gospell, to the tenn-
stringed Instrument of thy Lawe ; & by thy grace , at-
taine that meeknes ; & that holines which becommeth such ,
as are thy Saints, by their Visible Callinge. Replenish our
harts with ioyes of the holy-ghost ; fill our mouthes with
songs of thy praise ; Strengthen our handes to execute Iustice
without partialitie ; give us powre to chaine up those hea-
thenish Affections, & those noble-seeming Passions, which
had the Soveraigntie over vs heretofore ; & so enable vs to
fullfill all Righteousnes which thou hast commanded in thy
word: that, wee may enjoy all the Priveledges, & honours ,
pertaining to thy Saints , in Christ Iesus Amen.

Psa. 150.

Halelujah. It exhorts all Creatures to praise God, &
shewes in what manner wee should praise him ; mystically
expressing the same by Instruments of Musick. Wee
should vse it , to stirr vs vp to glorify God , with
every facultie which he hath bestowed on vs.

COME praise the Lord, come praise him ,

With in his holy-seat:

In all his glories, praise him ,

And his great Acts repeat.

As he excelleth, praise him,

With Trumper, and with Flute ;

With Harp & Psaltry, praise him ,

With Viol, & with Lute.

Upon the Tymbrel praise him ,

In Song, his praise advance:

Vpon

A concluding Hymne. 295

Vpon the Organs praise him ,
 And, praise him in the Dance.
 On tingling Cimballs praise him ,
 On Cymballs loud that sound ;
 And, let all creatures praise him ,
 In whome, life-breath is found.

Ha!eluah.

Oh blessed God; thou bestowest all things necessary, & requirest nothing back againe, but thankfulness. Grant therfor, wee pray thee, that our soul, & every faculty thereof; our body & every member of the same; our sighs, our teares, our groanes, our ioyes, our paines, our prosperities, our Adversities, our Virtues which wee have by thy grace; our very sinns (which wee have committed by our owne corruption) our lives; our deaths, our saluations; the condemnations of the vnrepentant (& all other things which in vs, & in thy whole Creation, haue either Beinge, or possibility to bee, or to be thought vpon; may altogether (& severally) both in their Discordes & Agreemēts; make vp a pleasant harmony, to the glorifying of thy Maiesty, for ever & ever Amen.

F I N I S.

A concluding H Y M N E.

YEt, among those many Creatures ,
 VVhich for living-breath are debtors ,
 (Though unworthy) I am one.
 But, not many weekes are passed ,
 Since, the Blast that's now possessed ,
 VVas in danger to be gone.
 They, that prayd for my Saluation ,
 (Far beyond their expectation)
 My desired presence haue :
 And, I sing, among Livinge ,

V 4

Songs

296 A concluding Hymne.

Songs of Thancks, & praises-givinge,
VVhome they look'd for, in my Grave.

3 Hee, (oh Freinds) for whome yee mourned,
From thee Pitt, is back returned:

Ioie, with him, in God, therefore.

Hee (my Foes) whome you oppressed,
Lives; & praies you may be blessed:

VVish him evill, now, no more.

4 Come; imagine, I were lieng
In my Grave; & let envieng,

(Spight, & evill Censures) goe:

VVee shall all (er'e long) come thither;
And, be quiet, there, together:

Let us, whil'st wee live, be soe.

5 Or, though God hath so permitted,
That wee must, for him, be fitted,

By each others wounding blowes:

Naitheles, his praise, eudeavour;

And, Assent in what soever,

(Any way) his glorie shoves.

6 VVhen I sawe life's Taper wasting,
(And, my end by sicknes hastning)

Many things, to minde it brought:

And, among my Meditations

Musings, & Expostulations,

These, were often in my thought.

7 Lord, are all those hopes bereaved,

VVhich I formerly conceived,

That I should have here enioy'd?

Shall, as well my good intentions,

As my vaine & fond Inventions,

'Now, be frustrate, & destroi'd?

8 I have'd looked, everie Morrowe,

For an ending of my sorrowe.

And,

A concluding Hymne. 297

And, once thought, an end I had,
But, perceaving newe Afflictions
God, (sayd I) *whoe gives Corrections,*
May, yet, one day make mee glad,
2 *He hath seene such Follies in mee,*
That his Mercies cannot winn mee;
Therefor, he his Rodd extends:
But, when that hath purer made me,
Peradventure he will glad mee,
And, declare that wee are freinds,
10 Thus, from tyme to tyme, I eased
My nigh fainting hart, & pleased
My Desires, which did rebell:
And I strongly, Lord, beleived
I, some Good should have received;
Till this deadlie Arrow fell.
11 But, I finde, my great Corruption
Hath bene such an Interruption
To my Earthlie hopes in mee;
That, ther's now no expectation
Save, the hope of that Salvation
VVhich my Soul in heav'n shall see.
12 VVhen my Sicknes mee tormented
Thus I mus'd; & was contented,
In my Soul, it should be thus.
And, I praised God in Spirit,
For the lot shee shou'd inherit;
But, ther's Flesh & bloud in vs.
13 Twas enough this Grace was showne me:
But, my Fleihlie-part, was on me,
VVhich was lost, her works to lose.
I, (Said shee) have watch'd, & cared,
Holy Hymns to have prepared:
VVhat shall now become of those?

298 A concluding Hymne.

24 *All my Youth I have consumed,*

(VVhere as els, it is presumed :

VVealth or ease, I might have wonn)

Tyous Laies to have composed,

To restraine men ill-disposed,

From those Paths in which they runn.

25 *Had I Honour sought, or Treasure;*

I had witt in equall Measure,

To the most that walk those waies :

But, another Path I prized,

VVherein, Death hath mee surprised

Iust at Noonetide of my daies.

26 *And I see, & see it plainly,*

That I spent my time as vainely

As the most whome I condemn'd:

They, had Fruits of their Endeavor ;

Mine, to me, is lost for ever ;

And, of others, is contemn'd.

27 *Many things that I intended,*

Are begunn, & almost ended;

VVherein, I my paines have lost.

VVhat, on David's Hymns I mused.

Lies vnperfect, vnperused ;

And, (of all) that, grieues me most.

28 *Suchlike Thinckings, partly holie ;*

(Guilt with Good, & mixt with Follie)

Did possesse my wasting braine.

God, had promis'd Iack to mee,

(And, the Blessing he did show me)

Tet, of Ism'el I was faine.

29 *On the Handmaid of Perfection*

(By her Mistresse's direction)

I begot the Birth you see;

And, when Life was halfe expired ;

A concluding Hymne.

299

In my hart, I much desired,

That the Fruite might spared be.

20 *Which, behold, my God hath granted;*

And, some hopes I have not wanted

That I shall preceave the Same

Glad my hart, (that hath bene sory)

And, be sung unto the glory,

And the honor of his Name.

21 *Be it so, as God hath willed:*

Though this hope, be not fulfilled,

I have Hopes that shall remaine.

Nay; those Hopings which have failed

Are not lost: but, much prevailed

My cheef Longings, to attaine.

22 *For which Grace, Almighty maker,*

And, for that I am partaker

Of the Common-life, this day;

I do offer, as Oblations,

These my hartly Meditations:

Them, & mee, accept I pray.

23 *All my former sinns forgivinge,*

Grant, that (since among the living,

I obtaine a second Breath)

I, in manners, & Affection,

May beginn that Resurrection,

Which prevents the Second-death.

24 *Here, let these my Meditations*

Yeald mee, still, sweet Consolations,

Whilst thy Grace this life prolongs.

And, at last, advance me thither,

VVhere all Blesseu Saints, together,

Sing to thee, eternall Songs. Amen.

A Table directing to what Tunes, heretofore in vse ; every Psalme in this Translation, may be sung.

TO the Tune of the first Psalme in the olde Translation & to 30. other Tunes there used, sing these ;
 3. 4. 5. 7. 10. 11. 13. 15. 18. 22. 23. 24. 26. 29. 31.
 35. 37. 42. 43. 44. 46. 47. 50. 53. 59. 61. 62. 64. 65.
 70. 73. 75. 76. 77. 85. 86. 88. 92. 95. 102. 110. 111.
 116. 119. 120. 128. 130. 131. 134. 135. 142. 145.

To the Tunes of the 51. Psalme & of the 100. Psalme heretofore used ; & to the Tunes of the X commandments. Of the Lamentation imprinted at the end of the old Psalmbooke, & to the Tune of the Songe, beginning thus. From Turke & Pope &c. Being five severall Tunes, may these Psalmes be sung. 1. 2. 6. 14. 16. 19.
 20. 21. 27. 28. 30. 32. 34. 38. 41. 45. 49. 51. 52. 54.
 56. 63. 66. 69. 72. 79. 81. 83. 84. 89. 90. 91. 96. 98.
 99. 100. 101. 103. 109. 112. 114. 117. 121. 136. 139.

To the Tune of the Pater noster at end of the old Psalmebooke, may be sung these. Psal. 5. 9. 17. 33. 39.
 40. 48. 57. 87. 94. 118. 105. 122. 123. 233. 137. 149.

To the Tune of the 23. Psalme heretofore : sing these.
 25. 36. 67. 82. 115. 126.

To the Tune of the 59. Psalme heretofore : sing these 16.
 68. 78. 104. 106. 107. 132. 140. 141. 143. 144.

To the Tune of the 113. Psalme heretofore, sing these.
 12. 58. 60. 80. 108. 113.

To the Tune of the 122. Psalme heretofore : sing these.
 13. 55.

To the Tune of the 124. Psalme heretofore : sing these 73. 74.
 91. 124. 129. 138.

To the Tune of the 130. Psalme heretofore : sing these.
 39. 100. 127. 150.

To the Tune of the 148. heretofore : sing these. 113. 146.
 147. 148.

The Psalmes that are Aphabeticall are doubly translated, & some few other : One of which translations is to be sung to French Tunes,

dp m

